

1-26-1914

Evangelical Visitor- January 26, 1914. Vol. XXVIII. No. 2.

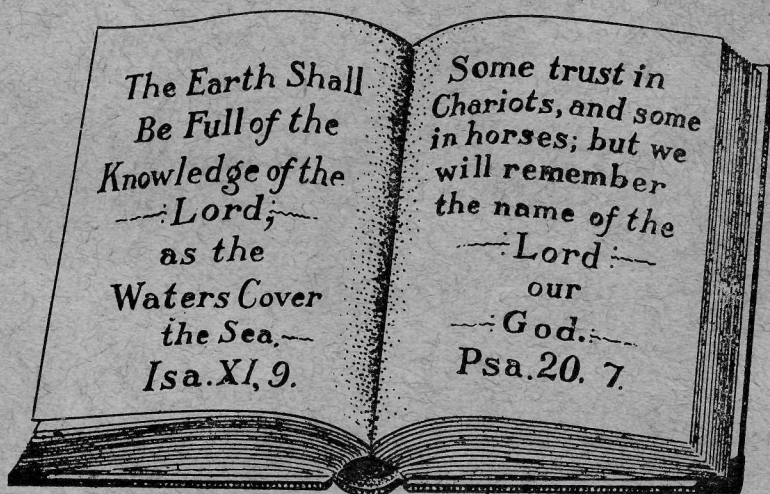
George Detwiler

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>Part of the [History of Religion Commons](#), and the [Religion Commons](#)Permanent URL: <https://mosaic.messiah.edu/evanvisitor/602>**Recommended Citation**Detwiler, George, "Evangelical Visitor- January 26, 1914. Vol. XXVIII. No. 2." (1914). *Evangelical Visitor (1887-1999)*. 602.<https://mosaic.messiah.edu/evanvisitor/602>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

Evangelical



Visitor.

GRANTHAM, PA.

January 26, 1914

Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVIII.

GRANTHAM, PA., MONDAY, JANUARY 26, 1914.

No. 2.

TABLE OF CONTENTS.

EDITORIAL:—

Notes and Special Mention,	2
Subscription Credits,	24

POETRY:—

A Cry from the Foreign Field,	6
Give,	6
News of Church Activity etc.,	7-15
Experience,	15-19
Field Report, J. B. Leaman,	19
Joseph, Lydia Byer, (<i>Bible School Essay</i>)	23

SELECTED:—

Is the Sense of Sin Among Men Dimin- ishing?	3
Noise,	24
Tapping the Infinite Reservoirs,	25
The Faith of Obedience,	26
Total Depravity,	27
The Best Society,	28
OBITUARY ETC.,	20

LET US WALK HONESTLY—NOT IN STRIFE AND ENVYING.

Ruth Cameron, in the *Boston Globe*, tells of a young friend, an art student, who came to see her, looking very blue and depressed.

At first she insisted that there was "nothing the matter," but finally the truth came out. One of her dearest friends had won a valuable prize in an art contest.

It was a shameful reason for having the blues, wasn't it, and yet a typical one. One of the saddest facts in the human character, to me, is our proneness to feel cast down at other people's success. "If envy were a fever all the world would be ill," says a Dutch proverb, and I'm afraid this cynical statement is all too near the truth.

We may school ourselves to express and even to feel some pleasure at our

friend's superior achievements, but pleasure isn't the first instinctive feeling. That of the average weak human being is usually a sick sinking of the heart.

Hand in hand with our envy of other people's successes goes an even less praiseworthy feeling—complacency over other's failures and weaknesses.

Now it seems to me that all this meanness and envy grows out of one mistake—our false idea that we must always be in competition with our fellow men, and that another man's virtue or success makes us less, or another man's failures or weaknesses makes us bigger. It is all wrong, this notion of competition. It brings infinite unhappiness into the world. We aren't made to constantly compete with each other, and when we learn it we shall have taken a long step on the road to happiness.

And then we need to get into our hearts that love which the Apostle Paul says "suffereth long and is kind—envieth not, vaunteth not itself and is not puffed up," and to put down the spirit within us that "lusteth to envy," remembering that envy is the rottenness of the bones. (Prov. 14: 30).—*Sel.*

I tried to build without the Lord, and lo! a tumbled pile of bricks upon the ground! I turned, and built with the Lord, and lo! the walls rise fair and firm, and the sky is their roof, and eternity is their foundation.—*Sel.*

Spiritual work can not be done aright by carnal minds. The main thing in it is motive and power. There must be holy and divine power. Only those who work with God are thus fit for such spiritual service.

A Bi-Weekly

Religious Journal

For the exposition of true, practical piety and devoted to the spread of EVANGELICAL truths and the Unity of the church.

Published in the interests of the
Brethren in Christ Church
of

U. S. A. Canada and Foreign Countries,

At Grantham, Pa.

Printed by the GRANTHAM PRINTING CO.

EDITOR GEO. DETWILER.

SUBSCRIPTIONS.

PER YEAR,\$1.00

SIX MONTHS,50 cts.

To FOREIGN COUNTRIES, \$1.25 A YEAR.
(SAMPLE COPIES FREE.)

*Remittances should be made by P. O.
Money order, or Bank Drafts.*

Entered as Second-Class Matter
December 20, 1912, at the post office
at Grantham, Pennsylvania, under the
Act of March 3, 1879.

Office Manager,
GEORGE DETWILER.

ASSOCIATES:

BISHOP W. O. BAKER, Louisville Ohio
BISHOP S. R. SMITH, . . . Grantham, Pa.
ELDER F. H. HESS, . . . Grantham, Pa.

*The Associate Editors shall be equally re-
sponsible with the Editor for all articles
that appear in the Evangelical
Visitor—Conference decision.*

*Notice.—The date printed after your name
on the label denotes the time to which you
have paid. Keep it in the future.*

Address the editor, 1216 Walnut St., Harris-
burg, Pa.

EDITORIAL.

We give a large part of our editorial space for an article recently appearing in *The Evangelical Messenger* in which the editor discusses the question as to whether there is a decadence of the sense of sin at the present time. Some one has said that the present time is noted for its want, first, of God-consciousness, and, second, of Sin-consciousness. The matter is of real importance and we recommend the article to the careful attention of our readers.

At the time of this writing special meetings are in progress at the Messiah Home chapel. Eld. Lafayette Shoaltz of Wainfleet, Ont., is used of the Lord in the ministry of the word. A week before he came to Harrisburg Bro. Shoaltz held a meeting, lasting eight days near Hespeler, Ont., which proved interesting, bringing souls under conviction, resulting in a number of bright conversions. Here at Harrisburg the indications are that the Spirit is at work among the believers, several who were on back ground having considered their ways have turned their feet unto the testimonies of the Lord. We look for many more to obey the convicting grace.

Special meetings have been held, and are being held in many parts of the Brotherhood. From Air Hill, Franklin Co., Pa., it is reported that Eld. L. O. Musser conducted meetings at that place for two weeks in December. Ten souls responded to the earnest invitations. Others were deeply convicted but failed to respond. The saints were encouraged. The attendance and interest were good.

The meetings at Fairland, Dauphin and Lebanon, closed on the 15th. inst. Eld. Leaman extended his stay there one

week longer than was first intended on account of the unusual interest prevailing. The house was crowded night after night and much good was done. He is now laboring at Stevensville, Ont.

Eld. L. Shoaltz is now in his second week here in Harrisburg. The meeting continues under the blessing of God. The Spirit is present in power and quite a number of the believers have sought and found a larger portion of the abundance that is in Christ for them. We expect larger things to come into evidence yet. Eld. Shoaltz expects to labor at Cross Roads after Bible Conference.

Eld. C. M. Engle is engaged in special meetings at Elizabethtown, Pa.

A report just received from our Souderton correspondent, but too late for our regular space, speaks of two weeks special meetings held at Silverdale in November followed by another two weeks at Souderton which were conducted by Eld. C. M. Engle of Hummelstown, Pa. These meetings were well attended and interesting. Later Eld. J. B. Leaman visited the district and held one meeting at each of the places, and on Jan. 16, Eld. T. A. Long and his wife came to the district and commenced special meetings in the Silverdale M. H. It is hoped much good has resulted and result from all of these efforts.

A matter which should have been stated before but was overlooked, is that Eld. J. H. Myers is now permanently located at the Messiah Home, 1185 Bailey St., Harrisburg, Pa. All mail should be addressed as here given.

In the election for bishop held at Wainfleet, Ont., on Dec. 7, 1913, the lot fell on Eld. John Sider. On Dec. 21, 1913 Bro. Earl Bossert's call to the min-

istry was recognized by the church of the Wainfleet, Ont., dist., and he is now held on probation until the Spring of 1915. May the Lord recognize and bless these brethren in their new relations with the church.

A good many persons are so used to crowd their writing on the smallest space possible that they need to be often reminded to not do it when writing for the VISITOR. It makes it hard for the typesetter to do accurate and speedy work if matter is so crowded. Please remember when you write not to crowd the writing: use more paper. Write plainly.

As far as we know we have filled all orders for Scripture Text Calenders, also Mottoes. If any have not received what they have ordered please let us know and we will try to correct the wrong.

IS THE SENSE OF SIN AMONG MEN DIMINISHING?

That is a question that has been asked repeatedly. It is a question that has grown out of conditions prevalent among men today. The tendency to minimize sin is very apparent. It is a fact that the sense of sin among men today is on the decline. There are reasons for this state of things. This condition is not a sudden manifestation, not an abrupt revelation. It has been developing slowly but surely for a decade or more. One reason why it seems to be growing is, that perhaps the leaders of the Christian Church have not sufficiently warned the people, and have not protested against it in as positive a manner as the necessities require. Perhaps many persons have concluded that this wave of superficiality should soon

spend its force, and pass into oblivion as similar fads have fared in the past. But we must not overlook the fact, that unbelief in the fundamentals is not heralded by infidels and such as are not identified with the Church, but it comes from those who are within the Church. This makes it the more serious and perilous.

One need but read some of the works on religion, on theology, on modern thought, on social service, on education and so forth, of recent date, to be convinced that the very citadel of the Church is being assailed. And these advocates are waxing bolded and bolder, and notwithstanding the fact that an effort is being made to undermine the fundamentals of the Church and of the Bible, they even venture to challenge the church to interfere! But we desire to specify a few causes that have contributed to the declining sense of sin among men. First, we would designate as a cause the changing tone and drift of preaching in many of the pulpits of today. The rugged truths of the Gospel are seldom preached. The threatenings of the law are very rarely presented and but lightly emphasized. This numbs people's sensibility to sin, and church people can indulge in most any kind of indulgences, that at best are questionable, without even a rebuke or kindly remonstrance from those who are in authority. It is a fact of history that the Episcopal Board of a sister church recommended at two general gatherings of that church the elimination of the amusement rule or law of the Discipline of that church.

Fortunately, the majority of delegates at both general assemblies voted it down. This is but a pointer to indicate the drift of sentiment that is crystallizing very rapidly. We deplore it very much, it augurs no good for the Christian

Church. But such an attitude by leaders of an influential church is very significant if not startling. What shall the harvest be of such a clamor in the Church of God, and even by leaders, to lower the well-approved standard of the Church of Christ? Shall a prophet arise to call a halt? Dr. Munhall has raised his clarion voice and sounded the alarm, declaring that there are breakers ahead. Shall his burning message be heeded? We shall see. Laziness in conduct on the part of Christians is a great menace to the usefulness of the Church, and when pulpit and press, leaders of the church and others, are ready to condone questionable practices of the membership of the church, there is danger that God Almighty will write *Icha-bod* over the church—"The glory of the Lord has departed."

Second, the new theology craze is a contributing cause. Before us are several treatises on the so-called new theology, the writers are advocates of the theory. We quote: "We think of man's state of so-called sin, not as one into which he has fallen deliberately! out of a state of perfection, but we conceive of it rather as a state of present non-attainment. We think of man not as having fallen into sin, but as rising out of sin. In fact, *man's fall was his rise!*" And this is boasted of as advanced theology! Reader, re-read that quoted paragraph and you may come to the conclusion as we have, that such theologians make sin a sort of nonentity, or at its worst, it is not as bad as God's Word declares, it is but barely a negative quantity—it is "present non-attainment!" We are told that "the fall into sin was not deliberate!" Perhaps man's will was a nonentity too, or a negative quantity when he violated God's commandment. Such stuff is palmed off upon the people as the latest

product of scholarship! Is it any wonder that a keen sense of sin is losing its hold upon men?

Listen and wonder. "From the viewpoint of the new theology, the significant thing about man is not that he is lost, (God says that he is lost), but that he may be found." "Jesus Christ came to seek and to save the lost." Again, "The modern point of view thinks of man not as the object of the wrath of God, but rather as the child of a loving Father." And yet this loving Father says of those who continue in sin, "The wicked shall be turned into hell with all the nations that forget God." Who is right, God as He speaks to us in His Word in warning, or these modern so-called philosophers? In the language of another, "Let God be true and others be the falsifiers." This kind of wishy-washy theology is championed by prominent men, reputed scholars, and even hoodwinked at by some churches. It is high time to call a halt, such teaching is false, it is untrue in the Christ's sacrificial death was to reveal God." That is an essential part of it, but by no means the whole of it. His sacrificial death embodied also the revelation of the awful demerit of sin its heinousness, its penalty, and the revelation of a remedy for sin. We admire balance scholarship, whether it is of the modern type or of the ancient type, but when scholarship wants to make havoc of God's authority as expressed in His Word, and of some of His attributes, then we must and herewith do enter our decided protest. This very thing, called but mis-named theology, is one of light of revelation, of history past, and of experience. The new theology puts personal freedom, reason and philosophy above the authority of God and of the Scriptures.

"If modern scholarship," we are told, "finds statements in the Bible that are inimical to the so-called latest teaching on God's authority," it is brushed aside and its authoritative force invalidated. That is the way Robert Ingersoll used to do. The justice, righteousness and holiness of God are made to occupy a subordinate position to His love and mercy in the arguments of the advocates of new theology. Further, they tell us, "That the supreme purpose of the most fruitful sources today of easing man's conscience while indulging in sin.

The new theology is drifting rapidly toward threatening breakers. We believe in the old orthodox Bible, and we believe that its fundamental truths are as unchangeable as the being, character and throne of God. And we believe that there are a majority in the ministry and laity in all our denominational churches to stem this tide of unbiblical and harmful theology that is presumptuous enough to even challenge the churches to interfere or to raise a protest. Let us as a church beware lest we too be drawn stealthily, but surely, into this awful whirlpool of errors. It is important that we hold fast the fundamental teaching of our church. May we stand as a solid phalanx against the new theology craze.

The whole counsel of God must be faithfully and constantly declared by God's ambassadors. It is not a question of taste or desire, it is a question of duty and fidelity to one's commission. In the face of this fact there can be no valid excuse. It must be done or God shall hold us responsible for the neglect in the final day. It is the business of God's ambassadors to declare the divine message whether people want to hear it or not, whether they will accept or reject it. In our pulpit

ministrations we should please God rather than man. We have received our commission from God, and also the message we are to deliver, and to that God we are accountable. If unfaithful, souls may die in sin in consequence of the neglect and their blood shall be required of us. The very thought of it should make us tremble and spur us on to faithfulness.—*The Evangelical Messenger.*

A CRY FROM THE FOREIGN FIELD.

ARTHUR E. WHITTLE, VIEQUES ISLAND, P. R.
 We do not ask, dear friends, that while we live
 Praise shall be giv'n;
 We do not ask, that o'er our grave
 Tears shall be shed;
 We do not ask that you shall say, "How brave!"
 When we are dead.
 But we DO ask, dear friends, that here and now
 Help shall be giv'n,
 Hold up our hands, dear ones at home, that we
 Out at the front,
 Disheartened, lonely, may encouraged be
 To bear the brunt.
 We ask, dear friends, that you for us shall pray
 To God, and plead;
 That Satan's unseen hosts, to us so real,
 Vanquished may be,
 And heathen souls, so long enslaved, may feel
 That they are free.
 We ask, dear friends, that you shall help to fill
 The thinned ranks
 Of those who, martyrs of a truth, will not
 Give up the fight,
 Tho strength doth wane and bodies slowly rot.

GIVE.

Give—as the morning that flows out of heaven,
 Give—as the waves when their channel is riven,
 Give—as the free air and sunshine are given;
 Lavishly, joyfully, utterly give.
 Not the waste drops from thy cup overflowing,
 Not a faint spark from thy hearth ever glowing,

Not a pale bud from thy June roses blowing.
 Give as He gave thee, who gave thee to live.

Pour out thy heart, like the rush of a river,
 Wasting its waters for ever and ever
 O'er the burnt sands that reward not the giver,

Silent or songful thou nearest the sea,

Pour out thy life as the Summer shower pouring;

What if no bird thru the pearl rain is soaring,
 What if no blossom looks upward adoring,
 Look to the life that was lavished for thee!

Thus the wild wind strews its perfumed caresses,
 Evil and thankless the desert it blesses,
 Bitter the wave that its soft pinion presses—
 Never it ceaseth to whisper and sing;

What if the hard heart gives thorns for thy roses?

What if on rocks thy tired body reposes?
 Sweetest is music with minor-keyed closes,
 Fairest the vines upon ruins which cling.

Soon will the days of thy giving be over—
 Ere from the grass dies the bee-haunted clover,

Thou wilt have vanished from friend and from lover;

What will thy longing avail in the grave?

Give as the heart gives, whose fetters are breaking,
 Life, love and hope, all thy dreams and thy waking
 Soon at life's river thy soul-fever slaking,
 Thou shalt know God and the gifts that He gave!

—Unidentified.

Beware of growing covetousness, for of all sins this is one of the most insidious. It is like the silting up of a river. As the stream comes down from the land it brings with it sand and earth, and deposits these at its mouth, so that by degrees, unless it be carefully watched, it will block itself up, and leave no channel for ships of great burden. By daily deposit, it imperceptibly creates a bar which is dangerous to navigation. Many a man, when he begins to accumulate wealth, commences at the same moment to ruin his soul; and the more he acquires the more closely he blocks up his liberality. Instead of doing more for God he does less, and the more he wants of this world, the less he cares for the world to come.—C. H. Spurgeon.

News of Church Activity

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

H. P. Steigerwald, Grace Steigerwald, Walter O. and Abbie B. Winger, Mary Heisey Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, Elizabeth Engle, Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.

H. J. and Emma Frey, Hannah Baker, Cora Alvis, A. C. Winger, Sadie Book, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 1267 Johannesburg, South Africa.

Jesse and Docia Wenger, box 10, Boxsburg, Transvall, South Africa.

India.

The following are not under the Foreign Mission Board:

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgson, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

On furlough Myron and Adda Taylor Jesse R. and Malinda Eyster.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second St., in charge of Peter Stover and wife.

Buffalo Mission, 6039 Halstead St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th., St., in charge of Eld. J. R. and Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Dayton, Ohio, Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

FOREIGN MISSION FUNDS.

Report for Nov. and Dec. 1913.
GENERAL FUNDS.

Receipts.

Part of Conference offering, Thomas Okla., \$44.26; Missionary Circle, M. B. School, Grantham, Pa., \$10.00; W. B. Heise and wife, Ont., (Special for Lewis Steckley), \$5.00; W. B. Heise and wife, \$10.00; In Jesus Name, Pa., \$10.00; Abilene, S. S., Kans., \$47.02; Aud Hill, S. S., Sask., (Special for Walter Winger), \$16.00; George Snavelly, Pa., \$5.00; Part of Conference offering, Ohio 1911, \$1.00; E. M. Smith, Kans., \$2.50; Bro. Markley, Kans., \$10.00; Beulah Chapel S. S., Ohio, (Special for Native Teacher at Macha), \$35.00; Beulah Chapel S. S., Ohio \$25.00; Mr. and Mrs. D. H. Kreider, Ill., \$10.00; In Honor of Him, Pa., \$8.00; Ira and Anna Zercher, Pa., \$15.00; Mechanicsburg, S. S., Pa., \$20.00; Jacob B. Snavelly, Pa., \$6.00; For Jesus, Ont., \$10.00; Reuben Heise, Ont., \$10.00; Eliza Winger, Ont., \$5.00.

SPECIAL RELIEF FUND.

Receipts.

Alice Keefer, \$5.00.

SPECIAL INDIA FUND.

Mt. Joy, Pa., Bible Class, \$6.36; Springvale, Ont., S. S., \$40.33.

Disbursements.

GENERAL FUND.

Special for Lewis Steckley, \$5.00; Special for Native Teacher, \$35.00; Lewis Steckley for Sr. E. Engle's home coming, providing she decides to come. If not it is for the general needs at Macha, \$208.61.

SPECIAL RELIEF FUND.

H. Francis Davidson for home coming expenses; the balance for general needs at Macha, \$360.41.

P. M. Climenhaga, Treas.

Stevensville, Ont.

MT. CARMEL HOME.

Financial Report for Nov. and Dec. 1913.

Receipts.

November.

Miss Janet J. Houston, Ill., \$60.00; Portland Ladies' Aid, Ill., \$10.00; Mr. Frey, Ill., \$5.00; J. H. Ahrens, Ill., \$2.00; J. G. Wetzell, Ill., \$.75; Mrs. Lydia Johnson, Ind., \$.75; Nappanee, Ind., S. S. \$9.50; Mrs. Chas. Hammer, Ill., \$1.00; J. B. Leaman, Cal., \$3.00; Mrs. C. C. Powell, Ill., \$2.00; Earnings, sundries, etc., \$38.45; Total, \$132.45.

Expenditures.

Groceries, \$35.01; dry goods, \$33.40; school supplies, repairs and sundries, \$30.37; fuel, \$1.30; Total, \$103.08.

Deficit carried over, \$78.31.

Deficit for November, \$4.49

Coal deficit, Janet J. Houston, Ill., \$40.00.

Coal unpaid, \$14.13.

December-Receipts.

Rosebank S. S., Kans., \$12.00; Bro. Madison, Ill., \$1.00; Mrs. Fannie Grove, Kans., \$.75; Lawrence Frey, Kans., \$2.00; W. E. McCulloh, Ill., \$3.19; Mrs. Barkman, Ill., \$5.00; H. L. Trump, Ill., \$5.00; Nappanee, Ind., S. S., \$9.28; In His Name, Kans., \$5.00; Mr. C. C. Fuller, Ill., \$2.00; A. D. Baker, Canada, \$2.00; H. L. Stump, Kans., \$2.00; Julia A. Nelson, Ill., \$5.00; Pleasant Hill S. S., Kan., \$6.69; Mrs. Mæ Porter, Ill., \$1.00; Bethel S. S., Kans., (Special for crackers), \$7.80; Mary Bert, (Special for Christmas dinner), Ill., \$5.00; Mrs. H. P. Stevenson, Ill., \$1.00; Earnings, sundries etc., \$105.90; Total, \$186.61.

Disbursements.

Dry goods and shoes, \$31.60; groceries, \$75.60; school supplies, repairs and sundries, \$43.48; Total, \$170.68.

Deficit carried over, \$49.94.

Deficit for December, \$39.01.

Received on Coal Deficit, Mrs. Mæ Porter, Ill., \$5.00.

Coal unpaid, \$9.13.

Special for laundry, \$3.00.

Other donations, Mrs. Ahrens and Mrs. Wetzell, Ill., shoes, coats, clothing etc., Mrs. Watson, Ill., clothing; Beatty Bros., candy; Mrs. Chas Shultz, 13 pigeons and bread; J. A. Garwick, vegetables and vinegar; A friend treat of candy; Mrs. Robert Norrish, order, groceries, graham flour, corn meal, corn flakes 2 bbls clothing and shoes, 70 qts. canned fruit, jellies, jam, sack flour, beans, food etc., from The Woman's Relief Corps, Morrison, Ill., sack flour, Beatty Bros., Ill.; 25 lbs. candy and nuts, Mrs. E. A. Smith, Ill.; nuts, J. R. Zook, Ia.; Mrs. Mamie Evans, Ill., 32 individual boxes candy; Mrs. A. N. Abbott, 2 boxes nice magazines and books; clothing, Mr. Knies; Friends of the work, table linen; A friend, 4 lbs. butter; Mr. Stoner, 3 bu. apples; McAllister & Co., toys; 15 lbs. meat and shortening; Mr. Johnson, 5 pieces furniture, J. H. Snyder.

We are thankful for special favors and mercies from our Father's hand, since our last report. The Lord has let His blessings upon us in both the spiritual and temporal. New friends are being added to the list of those who both have the burden of intercession and giving as God hath prospered them. Praise His Name! A sister re-

quests us to unite in prayer with her for a buyer to be raised up to purchase a farm which she wishes to sell, the tithe of which she feels should go to Mt. Carmel Home. Altho not a member of the church, she feels greatly interested in the work, and is a helper both by prayer and means.

We wish to kindly thank each friend who has helped us and made it possible for us to give the children a Happy Christmas season.

A. G. Zook.

BUFFALO MISSION

Greeting, "The Lord of hosts is with us; the God of Jacob is our refuge."

We wish to praise God for His peculiar help and presence during the past month; and for granting a time of rejoicing in seeing souls saved.

Our hearts were gladdened by a number of dear brethren and sisters visiting us, especially for our Bro. Sol. Engle of Philadelphia who spent one Sunday with us. Thus we are having our times of rejoicing; but just at this time our hearts are saddened by our esteemed sister, Minnie Bosler, who has spent many years of faithful service here, being called home on account of her sister's illness. May the Lord undertake for them, and may they prove, "that in the hour of grief and the hour of trial there is nothing so sweet as the Savior's smile." We solicit a continued interest in your prayers, also for those who have so recently started in God's service, that they may be kept from every evil temptation.

We wish again to thank all who have helped to so bountifully supply all our needs.

FINANCIAL.

Report from Nov. 30 to Dec. 31, 1913.
Balance on hand \$35.00.

Receipts.

Sr. C. Longenecker, Williamsville, N. Y. \$1.00; Bro. E. Carylton, Buffalo, N. Y. \$.50; Bertie S. S., Stevensville, Ont., \$18.50; Bro. Landon Steckley, Bethesda, Ont., \$1.00; Bro. J. Ehlers, Buffalo, N. Y. \$5.00; Sr. Ida Steckley, Buffalo, N. Y. \$1.00; Bro. Sol. Engle, Philadelphia, Pa., \$1.00; Mrs. Kinard, Clarence Ctr. N. Y. \$.25; Bro. L. Frey, Kan., \$1.00; Bro. Benj. Winger, Rainham, Ont., \$1.00; Sr. Maggie Steckley, Buffalo, N. Y. \$1.00; Sr. Annie Cober, Buffalo, N. Y. \$1.00; Sr. Seager, Buffalo, N. Y. \$1.00; Bro. Elmer Steckley, Bethesda, Ont., \$2.00; Bro. Jesse Steckley, Bethesda, Ont., \$1.00; Sr. Ruth Byer, Grantham, Pa., \$1.00; Sr. M. Blake, Buffalo, N. Y. for board \$6.00; Sr. M. Carver, Buffalo, N. Y. special for poor, \$5.00.

Expenditures.

Light \$2.81; gas \$1.20; coal oil \$.60; groceries, car fare and sundries \$24.14. Total \$28.75.

Balance on hand \$49.50.

Provisions were donated by the following:

Bro. Andrew Sider, butter; Sr. Banfield, bread and Christmas cake, Bro. Asa Bearss, honey, Bro. D. V. Heise, chicken, butter and pears, Bro. Fred Climenhaga, chicken, cake, Bro. Gish's Christmas basket.

T. S. and Cora Doner.

Note by editor. In the last report of Buffalo Mission, there was an item among the receipts of \$75.00. We are requested to say that it should have been \$.75. We remember that both the editor and the printer suspected that \$.75 was what was intended, but as the writing plainly had it the other way we let it go in that way, expecting to hear about it if not correct.

DES MOINES MISSION.

Many needy men are now attending the Mission. Men whom sin has used roughly. About forty of them have visited the altar for mercy. No one can tell just how many will stand true to God, because some are so weak, and Satan takes the advantage of them. But we will pray for them for we know God's grace is sufficient for them if they only trust and obey the Lord.

We hope to have a baptismal service on Jan. 4, 1914. Possibly eight or nine will take the narrow and holy way. Praise the Lord for all of His mercies.

The work at the church and Mission is flourishing so much, and we have a number of good, strong helpers, such as Landis brothers, Dr. J. D. Bunce, Dr. Nysewander, Rev. Jno. Baily, Dr. Bauchman, and Bro. Davis. They are faithful men of God baptized with the Holy Spirit. We hope the saints will all pray for us and the work of this place.

Report for December 1913.

Receipts.

Bro & Sr. Kitey, Burton, Mich., \$5.00.

Expenditures.

Gas, \$4.32; coal, \$15.00; groceries and other eatables, \$23.05; incidentals, \$7.00; Total, \$49.60.

Balance due Mission, Jan. 1, 1914, \$44.50.

Love to all the readers.

J. R. and Anna Zook.

DAYTON MISSION.

The time is here to send in the last monthly report of the busy year that is now recorded upon the pages of the past. The Psalmist (90: 9) said, "We spend our years as a tale that is told." It is true, we are spending our precious year very rapidly, and the question comes so impressively, as to how we are spending the important time of the fast passing years that will very soon determine our short stay here. I am so thankful that we can have blessed victory in our hearts, and perfect obedience in our hearts to the whole will of God; and have the witness within that we are pleasing our Lord in the spending of the years that remain with us but for a little while. The past year to me has been the briefest, the most filled with cares, responsibilities and heavy burdens, of life, but to the praise and honor of our dear Savior Jesus, it has been the sweetest, happiest, and most satisfactory of all the years I have ever spent, because I know it was spent in the place where the Lord has called us.

O, dear ones, let us be careful to spend the remainder of our years so as most to please our Savior, and be the means of the salvation of many precious souls, also if at any moment we be called away our record may be found clear, and we be ready to leave our post of duty, to enter the eternal world of reward and praise.

We can say the work is moving onward and our S. S. is growing while our building capacity remains the same. Truly a need is facing us at present for more room. Will you please join us at the throne of grace, that we together may ask the Lord, (who has been so true and faithful to us, in this work) if it is His will to give us a Mission Hall, as we have a nice location to build. It would be on the rear of our lot, facing Herman Ave. a newly paved street. We are glad to report that the Lord has started a Mission Hall fund thru our dear sister Mary Blake of Buffalo, N. Y., this was very unexpected to us. It has given us much encouragement, to know the Lord is working in behalf of the need here.

Also, as a result of exposure and over exertion at the time of the flood our dear co-worker, Sr. Anna Hoover has been unable to labor with us. She has made but little progress towards recovery so far. Help us pray

that the Lord may restore her to her usual health if it is His will. We believe her tests, and trials are more, than we may realize.

The Lord who knows the need for a worker at present has laid His hand upon our dear Sister Edna Eyster of Thomas Okla. who is now here expecting to remain and labor with us as the Lord may lead. Remember her in your prayers that she may be a bright light for Jesus in this dark city.

We had a very impressive service on Christmas, for the children. The birth and death of Jesus was held up before them, and a number of them came out to the altar of prayer confessing their sins. In the past two weeks there has been a special interest in the work; new homes have been opened for prayer, giving us a service almost every night in the week. Fathers, mothers and children have bowed at the altar of prayer in their own homes, repenting, and confessing their sins. While numbers are praying and confessing, it is only the few that are willing to go all the way with the Lord. It truly is alarming to witness, how daring and destructive the enemy is these days. He was so enraged at this little Mission, that several weeks ago, it just appeared as tho he was going to tear every thing to pieces, but if ever a burden fell upon a little band of workers it did then. We all fell upon our knees, and cried out mightily to our God for deliverance, and, thank the Lord forever He did undertake for us in a wonderful way, at that critical time, and has given us a blessed revival since. In time of severe trial, our only hope, and safety, is to call out earnestly to God in prayer until victory comes.

Among the families with whom we were welcomed to have prayer services, there was one little family of which I wish to write briefly in particular. The husband is a Bohemian, and the wife of Slavish descent. His mother and sister of Pittsburg, Pa., were here on a visit over Christmas. They invited us at this time to have a prayer meeting in their home. It truly was a precious meeting. As the altar call was made, the husband wife, and sister came and bowed in prayer confessing their sins. They were born Catholics, but of late years they have had light, and had learned that there is a better way to live than in ignorance and superstition. They saw that to confess to a priest would never pardon their sins. In this meeting, instead of going over the rosary beads, and cold formality, they were heard praying in-

telligently to Jesus confessing their sins until pardon came. Truly there was a wonderful time of rejoicing in that home, as they gave evidence of their load of sin being removed, and happiness and peace flooding their souls. And it was so blessed to see how they appreciated that precious service. It is so impressive to hear them tell of their experience while in their former religion. It surely is far from salvation. O that we may be a real encouragement to them.

Our needs have been richly supplied, and far more than we are worthy of thru the careful obedience of the Lord's children. We wish to thank you all, praying that you may have verified the truth of Jesus' word "It is more blessed to give than to receive." Ever remember us in your prayers that in the face of all that may appear against us, we may stand true, and press the battle to the very gates.

FINANCIAL.

Report for December 1913.

Balance on hand \$71.58.

Receipts.

Wayne Co. O., dist. S. S. \$4.50; In His Name \$5.00; Henry Myers, Dayton O., \$1.50 Lizzie Tuma, Springfield, O., \$1.00; Sr. Culley, Springfield, O., \$2.00; Mission offerings \$10.44; Hymn book sold \$40. Total \$96.42.

Expenditures.

Table account \$9.74; gas and stove rent \$3.36; one doz. chairs \$6.98; car fare \$.68; incidentals \$1.89. Total \$22.65.

Balance on hand Jan. 1, 1914, \$73.77.

POOR FUND.

Balance on hand \$6.37.

Receipts.

Father Whisler, Ashland Co., O., \$5.00; Total, \$11.37.

Expenditures.

Poor, \$3.00.

Balance Jan. 1, 1914, \$8.37.

SPECIAL OFFERINGS

Frank Etter, Clayton, O., \$5.00, for the poor children at Christmas time, Mary Blake, Buffalo, N. Y. \$10.00, for the Mission Hall Fund. The Home Mission Board \$36.50, for our personal loss at time of our flood. Anna Hurst, Richland, Co., O., a comfort, Fairview Sewing Circle a selection of nice clothing for the poor; Elizabeth Cassel, a comfort; Mamie Herr, a rug; Emma Cassel, clothing for the poor; Susie Heisey, clothing for the poor. Other donations: Provisions consisting of butter, oranges, chickens, milk, noodles, meat, canned corn, spreading, eggs, hominy, cookies, dried corn, canned

fruit, cereals, cake, cup cheese, honey were donated by the following: Harriet Kohler, Lizzie Knisley, Isaac Engle, Emma Cassel, Ella Etter, Elsie Rohrer, Anna Hoke, William Thomas, Ira Herr, Mother Herr, Susie Delinger, Ed. Knisley 8 lb. of fresh beef.

Yours till Jesus comes,

W. H. and Susie Boyer

601 Taylor St. Dayton O.

ROSEBANK, ONT.

A series of meetings were recently held at the above place continuing two weeks. Eld. L. Shoalts of Wainfleet Ont., conducted the services. Our brother came filled with the Holy Spirit and preached the word with power uncovering sin in all its forms, and proclaiming the standard of holiness for God's children. Believers were edified and realized the need of a deeper work of grace; sinners were convicted and acknowledged that the truth was held forth but chose to wait for some more convenient time. But we are glad that one young man sought the Lord and found peace to his soul, and a brother who was on back ground renewed his covenant with God.

Our bishop, J. Reichard was with us a few days to help the work along.

Our prayers are that God may keep our glory of God for winning lost souls. The Lord bless our brother for his faithful labors. brother humble that he may be used to the

Correspondent

SPRINGFIELD OHIO.

We are glad for the privilege of reporting the wonderful workings of the Holy Spirit, as manifested during the series of meetings begun November 22, and continued for four weeks, at Beulah Chapel, Springfield, O.

Bro. Bert Sherk of Stevensville, Ont., was with us during the first two and a half weeks of the meetings, and Bro. Boyer, of Dayton Mission, was with us several nights at the close.

While the brethren were used by the Lord to declare His word with no uncertain sound, yet we believe their testimony would agree with I Cor. 2:4-5 Speech and preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

It was truly a time of special manifest-

ation of the power of God's Spirit, especially on the second Sunday and Monday evenings of the meeting.

I am sure no one who was present on that Sunday evening, when the glory of God fell on the place, will ever forget the wonderful manifestations of the Holy Ghost, neither would it be possible for any one to describe the scenes enacted, or the wonderful work accomplished, for the results will never fully be known till Jesus comes to make His awards.

Perhaps it is sufficient to say that while the saints prayed until victory came, and then shouted and rejoiced while the glory was n, sinners fell under such conviction that they made their way to the altar until it was crowded, yea, so great was the conviction that almost without exception the unsaved either went to the altar or else left the room, because of the presence of the glory of God.

But, we may be sure, Satan would not submit to such a defeat tamely, and he certainly marshalled his forces and besieged the camp of the saints during the three following days and nights. Never have we seen such a burden of fasting and prayer, as God laid on His people, thru the Holy Ghost, during those trying days, which certainly was fulfillment of Eph. 5:11-13, but "Thanks be to God, which giveth us the victory thru our Lord Jesus Christ," darkness fled, and the work moved steadily on.

While perhaps some might wonder, how many were saved or at the altar, would say, that as the Holy Ghost Himself so wonderfully took charge of the meetings, we felt we might sin even as David did, if we should number the people, so we leave the record in God's hands, but we do rejoice it is our privilege to still hear the testimonies of those who sought and found the Lord, in the pardon of their sins, and also those who sought and found a definite experience of sanctification and baptism of the Holy Ghost.

While we realize with sadness that not all who received such wonderful light have walked in the same, we are still praying that conviction may not leave them until they are brought into fellowship with God and His people.

Will you pray for us and the work here? The responsibilities are greater than ever before, but we are glad to know, "that He which had begun a good work in you will also perform it until the day of Jesus Christ."

BOSNA KANSAS.

To the readers of the VISITOR:

You will notice by my signature as being a new one on the list, but not as a reader of the VISITOR for it has been coming to us for over two years, and is given a hearty welcome in our home. We are, as it were, isolated from the Gospel as we believe it should be preached.

But as our Savior is a prayer hearing and answering God, He sent to us Elder J. N. Engle who labored with us two weeks and we are glad to say there were seven converts, and our prayer is that they will not be converts long, but will soon be soldiers ready to take up their Master's work.

Some one might say, Can you not get a missionary? To this I must say No. Owing to poor crops, and also the loss of horses the disease being so prevalent here. Scarcely a farmer was without loss.

Some of us can go to church by going quite a distance, while others never go any farther than our little school house where we have our Sabbath and also our prayer meeting every Sunday evening.

These services were instrumental in keeping our hearts with renewed interest until the brother came, which brought, to us a real spiritual feast so as a little band we expect to work on, with the hope that the church can, occasionally spare a servant for a week or two at a time. Not alone the converted people came to me and said, When will this minister be back again for he is just the one we want? We feel grateful to the Brother for coming as no doubt the time he spent here, could have been used as a recreation with loved ones at home.

Mrs. Emma Boice.

Bosna, Kansas

MERRILL, OREGON.

I will give a short report of our meeting at Merrill, Ore. We learned that our dear Bro. J. R. Eyster, from S. Africa was going to Pasadena, Cal., by the way of Mountain Home, Idaho, to visit his youngest brother, we made arrangements with him to stop with us. With his consent we made arrangements at the Methodist church in Merrill to have some meetings. Our first meeting was on Sunday, Dec. 14, at 11.00 a. m. and continued till on the evening of Dec. 23.

The attendance was small on account of inclemency of the weather. Our brother preached the word in simplicity and in the power of the Holy Ghost with the result of bringing conviction to men and women. One professed to have found Christ as her sin-bearer and was made to rejoice in a Savior's love. A number of others raised their hands for prayer, while God's children said they received an uplift in their souls.

D. L. Book.

FROM AFRICA.

Mtshabezi Mission

Dear readers of the VISITOR:

It was our privilege, on Nov. 29, and 30, to attend the love feast at Swazi Mission (one of our out-stations) about fifteen miles North-east of here. It was a time of refreshing both to the natives and ourselves. Fifteen dear souls followed their Lord in baptism. It was an impressive service. Those congregated on the banks were very quiet and respectful as they witnessed, many for the first time, this Christian ordinance. Our prayer is that these who this day confessed Christ before many witnesses, may also prove in their heathen homes the power of God to save and keep from sin. Their surroundings are so dark and vile, so much to lead them away from God into sin and superstition and nothing to point them to higher things, yet our God is able to keep them even in the midst of gross darkness. There is always light from above to those who have learned to look upward. Will you, dear readers, not unite your prayers with ours in their behalf?

God's presence was especially felt in the Sunday services. Our hearts were melted as we listened to the earnest testimonies of those so recently snatched from heathendom. During much of the time given for social service, there were five, six, and sometimes seven standing at once waiting their turn to testify to God's wonderful saving power. One old woman told how God had saved her from beer. There are a number of elderly women who have given themselves to God at this place.

Twenty-eight natives with five missionaries partook of the emblems of the broken body and shed blood of our Lord. During the services in the church: there was also a service outside under a tree as all could not enter the building.

The work at Swazi was first opened a little more than three years ago. There was a short term of school and also services every alternate Sunday. The following year, Masotya moved there with his family, and has carried on the work in a credible manner. God's blessing has been upon the work from the beginning and a good interest has been manifested.

A goodly number of girls from here have spent some time in the Girl's School. The congregation have put up a very neat mud and wattle building 18x30 ft. Just recently they raised enough money among themselves to buy doors and windows for the same.

There are more than one hundred in the inquirer's class at this time Masotya and his wife have the work at heart, and are also much respected in the community.

This was the first love feast and baptismal service held tho a number from here were previously baptized at Mtshabezi and Matopo.

This is vacation month here at Mtshabezi. Only seven girls and eight boys are here now. Thus the strain is not quite as heavy, tho there are quite a few extra things we are doing while our time is not so much engaged with the girls. Sr. Book accompanied Bro. Steigerwald to Matopo after the love feast, for a few weeks rest. She has labored faithfully in the school, and appreciates a change.

As we enter the New Year we again crave an interest in your prayers, for ourselves and for the work here. God is hearing and answering prayer. There are some becoming interested, who have not been so. One man for whom we have long been praying has recently been attending services. We also believe for his salvation. Help us with your prayers.

May the coming year be one of blessing to the home church.

Yours in the precious name of Jesus

Emma M. Frey.

Gwanda Rho. S. Africa Dec. 15, 1913.

The new year is before us. We stand, as Abraham stood upon the banks of the Euphrates, looking off toward an unknown country. Our strength is in the living God. If He be Guide and Counselor, all is well. Let us, therefore, "lay aside every weight" and set forth bravely.—*Sel.*

(The following interesting private letter is here given by request. We feel sure it will be appreciated.—Editor)

Mtshabezi Mission, Gwanda, Rho.

S. Africa. Nov. 20, 1913.

Mr. and Mrs. S. J. Lady and Family.

Dear Ones in the Lord,

We have been looking for a letter from you for some time, but as none has come, I will write a few lines to you this evening. We are glad to say that we are all well, which blessings I trust you also enjoy. We have had a good rain here which has cooled the atmosphere somewhat, and has started the vegetation to grow. The veldt that had been dry and barren, with scarcely a spear of green is now putting on a new appearance; the trees are leafing out, and corn is coming up in the fields. However, we will soon need more or the grass will wither. The most of our cattle are still up in the hills. I had thought we could bring them home this week, but have decided to wait 'till we get another rain. We have the oxen and donkeys here for ploughing, and four cows to milk. We will be glad when the cattle all come home when we can have plenty of milk and butter. We are plowing and planting our fields. Some of our corn is coming up nicely.

Emma and Sr. Alvis are in Bulawayo now. They went in on Monday, and we expect them back tomorrow, Friday. They went by train. I expect to meet them at Stanmore tomorrow. From Stanmore they will come home in the donkey wagon, which is still our stand-by. However a light wagon is now on the way, and we now own two mules, altho they are not here yet. So we have prospects for better times in the future. But two mules of course are not enough for a two-seated conveyance in this country. We are hoping that the way will open for us to get two more in the near future, at least by next year.

I wish some of you could have been with me on my trip to Insiza district, about forty miles to the East of us, last week. I left on Sunday morning and went to our out-school at Swazi. Here we had a lovely meeting as we always have at that place. There are about a dozen old women in the inquirer's class, and it is an inspiration to hear some of them speak. There were 155 there who could walk, and 17 babies carried on their mothers' backs. During the testimony service, there were usually from four to nine

on the floor at the same time. There will be lovefeast and baptismal service there over next Saturday and Sunday. On Monday I left for Insiza to the East. Just after I crossed the Mzingwane river, I came to a group of natives under a tree resting. They had been plowing. They received me gladly, and invited me along to their kraal for a drink, as I was thirsty. After being refreshed, I was about to go when it seemed that I should have a little service with them. They readily consented, and we went under a large tree outside of the kraal. I think everyone in the kraal came out, and all seemed interested. We sang two verses over and over again. Even the old gray-headed men joined in the singing. We then had prayer, perhaps for the first time in their lives, and earnest prayers they were, too. I exhorted them to yield themselves fully to the Lord, and cleave unto the Lord. As I was about to leave, all joined in a hearty "thank you for the meeting." I was soon speeding away on my wheel, but my thoughts went back to the little meeting we had just had. And then they went something like this—Before we came to Africa, an old well-meaning neighbor advised me to go to western Kansas, take up a homestead, and make something of life; but I would rather enjoy a meeting for a half-hour like I just had, feeding hungry souls with the bread of life, tho their bodies be but half-clad than own the richest farm in Kansas, well-stocked; or one of the best improved farms in limestone valley of Pennsylvania. I would rather travel on my trusty wheel over rough sandy roads seeking lost sheep in dark Africa, than go joy-riding 'n a thirty horse power touring car over the paved roads of the states, fanned by the balmy breezes of Colorado. I would rather sleep under the open firmament, with a single blanket for my mattress and coverlet, and with my coat as a pillow, realizing that Jesus is near, than to repose in bed of ivory in the finest modern house with all the latest conveniences, living only for self. Yes, I would rather lay down my life, while about my Mast r's business, on a lonely path in the wilds of Africa, my flesh become the prey of vultures, and my bones bleach in the sun, in sure and certain hope of the resurrection, than to have the finest monument that money can buy to mark my final resting place, after a life spent in pleasure.

From the above place I went on to the police camp at Filabusi where I met the native commissioner, and obtained his consent to place a native teacher in Insiza district. I had been thru these parts several times before, and the natives were very anxious for a school. One of their number had come over to the mission to learn, and now he was anxious to return to his own people to bring them the Gospel. My reason for coming at this time was to arrange for the school to begin. They seemed very glad for the prospects of having a school. But my heart was touched when they said, "But oh, teacher, you have been so slow." Another head man of a kraal looked over to his children and said, "Do you hear, children, we will all learn; will not that be nice?" Sometimes our people in the home land think we are perhaps going too fast, but if they could have been with me on this trip they would think we have been entirely too slow.

On my way home, I stopped at a large kraal south east of Stanmore, and found that they also are ready for a school. We arranged for a Sunday service there, and the following Sunday, Zwanzwani, one of our native teachers, went to hold a service. He reported a good meeting. Praise God for open doors and open hearts. God grant that they might be filled with the love of Jesus Christ our Lord.

May the Lord bless you dear ones. Pray for us and for the work here. Write soon if convenient.

H. J. Frey

MAPANE LOVE FEAST.

There is an encouraging membership at Mapane. Nyamazana, our native teacher there, is faithful in teaching, both in the day-school and from the word. The hope of the Black man is the Black man himself, and it is an attested fact that a native Christian can reach his own people with the Gospel better than can be done by a foreigner.

On Nov. 26 and 27, baptizing and love fease services were held with our native brethren and sisters at Mapane. Bro. Steigerwald drove the forty miles from Matopo Mission by mule-cart on Tuesday, the 25th., and the writer cycled

over fifteen miles from Mtshabezi Mission on Wednesday morning. We two were the only white persons present.

As usual at love feast times, there were those in the enquirer's class who desired to be received into church fellowship by baptism. These were heard and examined Wednesday and toward evening eleven from among thirteen applicants were baptised in the flowing river near the mission station. What it often means for these people to break away from their old superstitions and customs, and take upon themselves the Name and service of the TRUE God in opposition to their people, can hardly be appreciated by one not one of them. How gracious the words of the Savior when He said, "He that believeth on the Son hath everlasting life," and of the Apostle in Romans 4: 5, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Is it not probable that in That Day he who would have done but could not, will receive more of the "joy of his Lord" than one, enlightened and able to fill some known and needy place, who says, "I go, sir," but goes not?

It is a solemn scene to see a black man or woman receive the sacred rite of baptism by the hand of the missionary. It gives one to see that indeed Christ died for the sins of the whole world, not excluding these people who are perhaps as much despised and made gain of as any race there is.

The order of procedure is the same as at home, and the natives go thru it very nicely. Quite a group were present to witness the ceremony, and the welcome extended to the new members by the older ones was hearty and good to look upon. A social service was held in the evening for those who remained for the further exercises of the morrow.

Thursday morning the members gathered again from their homes for the service of feet-washing and communion. Thirty sisters, eighteen brethren, and two white workers made up the congregation, beside a few onlookers. Nyamazana, the teacher, gave the Word relative to feet-washing, and spoke earnestly upon the subject. This service done, one of the missionaries took up the Scripture of the Lord's Supper, after which all partook of the bread and cup, reverently and no doubt with joy as they thought of that great work which had been wrought for them on Calvary, and of Him whose coming they were in this manner showing forth.

We believe our brethren and sisters here appreciate these love feast occasions, for they seem always ready to engage in them, and we trust there are times when they "so examine themselves and so eat, as those who discern the Lord's body."

On Thursday evening Bro. Steigerwald and I came over to Mtshabezi Mission, from which station some of the workers went to another out-school for a love feast over Saturday and Sunday, of which a notice will appear soon in these columns.

EXPERIENCE.

Greeting in Jesus' precious name.

I felt impressed to write a few lines for the Visitor at the close of the last day of the old year. And as I just finished singing the song "I am leaving all for Jesus," O how my soul was carried heavenward in praise to my blessed Master to know that this is real and that I have no other desire than to follow Jesus every step of the way.

I cannot thank Him enough for sparing my life and getting my eyes opened up to heavenly things. I know that the past few weeks of my life have been the happiest I ever spent. Just a continual praising my Lord for what He has done for me, and I am still looking ahead for greater blessings.

It is about twelve years that I was converted, and about seven years ago thru our Bro. J. B. Lehman, God showed me where I had backslid. I straightened every thing up as far as was in my power and asked God's forgiveness and I know He forgave me my past wrongs. Then I took a fresh start. God blessed me in many ways, but thru the influence of others and my past wrongs hurled in my face I grew indifferent and fell to doubting. I went along in this condition several years. And while God revealed some wonderful things to me, I was not satisfied. I did not have peace in my soul. About a year ago when Bro. Vernon Stump was holding meetings at Springfield God spoke to me to step out and take my stand, but I was too stubborn. I went along sad in my heart for I felt such an aching, and I shall never forget what God revealed to me while lying on my bed at the City Hospital in the still hours of the night. God showed me how sweet it would be to know I could be His child, just for a few minutes, just a glimpse. O I felt rich to think I would be God's child. Then it went away, I came home and in a short time went about my usual duties. Several weeks ago when Bro. Shirk was holding meetings at Springfield God told me to step out. It seemed as tho it would be the last time and I feared God's wrath. I went out to the altar and there on my knees I called on God to help me and to see what He would have me to do and to give me peace in my breast.

O I thank Him tonight for painting a picture for me to see that what He wanted me to do was to take a stand in my home now I know what I received was direct from God, there was nothing excitable about it.

I know what I am talking about. I can say tonight, glory to His precious name. I'll never cease to praise him as long as I have a breath.

If there is a sister that is holding back on account of an unconverted husband I would say for Jesus' sake step out. I have had more privilege to go to church than ever before, altho I have had battles to fight, His grace is sufficient.

God is first and all earthly things second. Isn't it wonderful what God can do for us if we are just willing to let Him have His way?

I have just given everything over to Him and and say, Here Lord, take me and use

me. O I feel so humble tonight. You know it says, He hates a proud look and whenever He asks us to give up anything we can say, Yes Lord and how we are strengthened for the next time He may ask something of us.

Tonight I can say my path is clean. God has forgiven me all past wrongs and will remember them against me no more.

It is possible for us to be in sweet communion with our dear Savior regardless of our surroundings. I've found it so. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen but at the things which are not seen, for the things which are seen are temporal but the things which are not seen are eternal" (II Cor. 4: 17, 18).

Let us all join in saying I want the New Year to be the best year of my life. I ask an interest in your prayers that I may walk in the light that God gives me and that I may be a help to others.

Your sister in the Lord
Harriet Davis.

North Hampton O.

EXPERIENCE.

I feel specially impressed to write a little of my experience as God may direct. To write for the *Visitor* is something out of the ordinary for me as many of the readers may know. I have never written before, as I write very few letters to my earthly friends because I have such a poor way to express myself.

But since God has so wonderfully satisfied my soul, He says, Now write a letter for Me, and as I found it was walking in the light that brought this wonderful joy to my soul, I do not mean to draw back even tho I feel my inability and nothingness. The more we learn of this wonderful salvation and of God and of His dealings with His children the more we realize what poor creatures we are.

One reason I think God has asked me to do this, is, I have been one that never liked so many of these selected pieces in the paper, not feeling at the time that I should write. But I realize as never before that if God's people were really where they ought to be, His work would move as never before, because we would all be filling our little corner

somewhere. If we would keep in touch with Him we must obey, it does not matter on what line.

It is about eight years since God so wonderfully saved my soul, and gave me the witness that I was His child, for which I surely praise His name. Soon after this the light of sanctification dawned on my pathway, but, sorry to say, when I saw it meant to consecrate all to Him opposition came into my heart and the enemy held up to me so many people who professed and did not possess, and these things he magnified so wonderfully that I refused to accept the light at that time. Yet after all I could find no rest for my soul.

My greatest test was right in the home, as my companion was so wonderfully saved and sanctified for which I praise God, for if he had not been, I do believe it might be as it is in many homes we see today, that are miserable, and even broken up, because people do not have God in their hearts. I wanted my way which is only natural as long as the old man remains in the heart. With all the tests, companion stood true.

O how many times God would show me that I did wrong, would speak too quick, and say things that I should not. It just seemed I had to be confessing all the time to keep my way open. It was just an up and down life, but it seemed more down than up.

About three years ago I got tired of this and God helping me I consecrated as far as I knew all to Him, and being taught that having done all we know and after consecrating all, that we must accept by faith and believe the work is done, to which I testified, yet when I would hear others tell how wonderfully God witnessed to their souls there would be something that made me feel uneasy; yet I must say I was honest, I did not know anymore to do to receive, a clearer witness.

The journeys of the children of Israel have become so real to me lately. When Joshua had led them to the Jordan he said, "Sanctify yourselves for tomorrow the Lord will do wonders among you," which He did, He took them thru the Jordan on dry ground to the promised land. How true it is, every soul has their part to do. God does not do what we can do ourselves. But after we have fully walked in all the light we have, God does the rest. Well, glory, I am glad when we are ready He takes us thru.

When our meeting had been going on

for about a week there came such a burden on me for souls. So great was the burden that I really learned what fasting and prayer meant as never before; and while on my knees with this burden crushing me down as it seemed, a great desire came into my heart for the real witness of the Spirit that God had sanctified my soul. I just cried to God and said, "Father you must do the work, I have done all I know to do, and I want this settled once for all."

Well, I heard people tell about dying out to this world and it seemed to me that I really was dying. I said to the dear ones that were praying with me, that I was dying. Well glory, I am so glad that I am dead. Col. 3: 3: "For ye are dead and your life is hid with Christ in God."

I am glad to tell you the burden rolled away. He gave me the real witness that these souls He had burdened me with would go thru even tho it might not be in these meetings now. And as for a witness that God has sanctified my soul, I need no more be longing, for as the days are passing by, I realize God has cut me loose from this world and from bondage, only realized when once we are "delivered into the glorious liberty of the children of God" (Rom. 8: 21).

Truly as Isaiah 42:16 says "I will bring the blind by a way they knew not."

Now, dear ones, I do not say you need to travel as many years to receive this blessing or perhaps not travel over quite the same road, but I do know when the work is accomplished it brings the same effect in our hearts and lives. And as the days are passing by and the tests come I find the promise true as Isaiah 26:3 says "Thou will keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

The only fear my heart knows, is of displeasing God, how I realize as never before that it means to obey God, it does not matter on what line, or how small some of the things may seem to be, whatever God says we must do if we want to "keep moving on the way."

I can not tell you half what God has done for me as the poet says "The half has never yet be told."

Will you remember us and the work here in your prayers, that God may be glorified and that many precious souls may be brought into fellowship with God thru the Spirit and made ready for His coming.

Effie Ulery.

EXPERIENCE.

I can say with Psalm 27:1 "The Lord is my light and my salvation whom shall I fear? the Lord is the strength of my life of whom shall I be afraid."

I felt much impressed to write some of my own experience for the VISITOR; so by the help of God I will obey, as I have proved that there is always a blessing in obedience. We do not need to keep praying for the Lord to bless us if we are obedient to Him. Every act of obedience brings a blessing.

I praise God that I ever opened the door of my heart and let Jesus come into my life and have full possession. On November 15, 1913, the Lord sanctified me and on November 16, anointed me with the Holy Ghost, as found in Acts first and second chapters.

Since I received this experience my heart goes out to those who are not enjoying the fulness. What a great-many are missing by not letting God have His way. He has given me joy past all understanding, joy the world can never give. When the Lord saved me He took me out of the world, but when He sanctified me He took the world out of me. My burden has been of late, "Why spend money for that which is not bread? and your labor for that which satisfieth not?" found in Isaiah 55: 2.

O so much money these days that is spent for unnecessary things, as post-cards, and photos, and many things too numerous to mention, and also unnecessary things on our bodies as corsets, and so many changes of dress which belong to the world. The Lord never intended His children to disfigure their bodies by wearing corsets. It not only makes us different than what the Lord made us but is a hurt to our health, and I believe if we want God to heal these bodies and keep them from disease we must take care of them and not put any thing on that displeases God, but live out our creation and live pure and holy lives.

I have thought lately if the money that is spent for the unnecessary things were taken and given to the poor and needy, who have not the comforts of life, and sent to those who have never heard of Jesus a great many more would be saved.

I believe in the Great Judgment day the heathen, and widows, and homeless children, will rise up and condemn us for the way we have spent God's money. For my part I want to only spend it to His honor and glory.

There was a time in my life when I feared the judgment and was afraid to die, but I am glad that today I am clear and I believe I can read my title clear to mansions in the skies.

Not for all earth's golden millions
Would I leave this blessed place; (tried,
Tho the tempter to persuade me oft has
For I am safe in God's pavilion,
And I'm living on the hallelujah side.
O glory be to Jesus,
Let the hallelujahs roll;
Let me ring His songs and praises far and
wide,

For I've opened up toward heaven
All the windows of my soul,
And I'm living on the hallelujah side.

Your sister in Christ,

Mrs. Girven Sider.

Wellandport, Ont.

A LETTER.

Dear brethren and sisters and other readers of the VISITOR:—

I greet you in Jesus' precious name, He is very kind and gracious to me, I find Him full of mercy and slow to anger. He daily encourages, admonishes, and blesses me, I feel unworthy of it all, and know that I do not deserve the blessings God daily gives me, I do not write to prompt or dictate, but in love, rejoicing that God has made a way for a back-sliding church, and that a back-slider can return. But God forbid that any should back-slide.

The poem in the VISITOR of December 1, entitled, "The Church and the World," selected by Sister Edith Haynes, is indeed a true picture of some of the churches of today. We understand by the poem that the Lord will blot out and cast her name from its place. We can truly rejoice in a merciful Father. In the 20th verse which was not printed, we learn that there is a way provided for the Church, if she will repent and turn away from her evil ways. How beautiful that God has made a way of escape.

We find when God rebuked the children of Israel, He always said, "If you turn from your sins, I will have mercy on you, and ye shall be my chosen people." When I read the poem and then thought of all the provision God made for us, I was made to say, "It's just like my Savior." I was filled with with a desire to see the last verse of the poem in print, for the encouragement of

those that need it, with this end in view, that some one may get as much good out of it, and more, as I did, and with all due apology to sister Haynes I here give verse 20.

"O Church of Christ, redeemed by precious blood. (I Pet. 1: 18, 19; Eph. 5: 22-27; Eph. 3:10).

Break this alliance, glorify your God! (I Cor. 6: 20; II Cor. 6: 14-18; Eph. 3: 21).

Forsake the Christless World that lures to ill, (Rom. 12:2; Heb. 13: 13; Rev. 18:4),

Thou mayest be blessed and prove a blessing still, (Gen. 12: 2; Psa. 128: 5; Eph. 1: 3),

Away with ease, and dalliance and play, (Isa. 32:9; I Cor. 10:7; Rom. 13:11).

The great commission now in haste obey, (Mark 16:15; John 17:18; II Tim. 4:1,2),

In holiness and zeal thou canst excel (I Pet. 1:15, 16; Rev. 3:19; Gal. 4:13),

And save the perishing from sin and hell (Luke 14:23; Jas. 5:19, 20; Jude 22,23),

Gird on thy robes with purity impearled (Rev. 7:14; Rev. 16:15; Rev. 19:8),

And keep thyself unspotted from the world (Jas. 1: 27; I Jno. 3: 3; I Tim. 5: 22).

Humbled in dust an dashes sin no more, (Isa. 60:1; I Cor. 15:34; John 5:14),

Repent while Christ stands knocking at the door, (Rev. 3:20; Jas. 5:9; Rev. 2:16)

O let thy heart be true to Him alone, (Jas. 4:4; I John 2:15, 16; John 21:15),

For lo, the Heavenly Bridegroom cometh soon, (Matt. 25:6; Rev. 3:11; Rev. 22:20), Amen.

I also cherish a copy of this poem, I felt rebuked when I saw it in print in the VISITOR. I received my copy almost a year ago and others could have enjoyed it ere this, had I been more thoughtful. When we have something should we not share with others and how can we do it better than to contribute prayerfully to the VISITOR? We should recognize the VISITOR as ours and do our part to make it a blessing in every home and to every reader.

Yours in the Master's service

Sister Elsie Underkoffler.

Messiah Orphanage.

For the information of those who are interested in the work of J. B. Mitchell among the mountain people we may say that as far as we have information at present his address is Cumberland, Tenn. It would be best to write to him for instructions before sending goods.

FROM THE FIELD.

To all the VISITOR family, Greeting in the precious name of Jesus. I am glad this morning to report victory thru the blood, and Rom. 8: 1, is mine in reality. I want to magnify the grace of God for the way He has been answering prayer in my behalf this Winter. As stated in my previous letter my health had not been so good: and now the strain on my system has been tremendous, yet all the while God has been pouring in His sustaining grace, until now I am again feeling quite natural.

My last letter left me at Wainfleet, Ont., M. H. where I remained nearly three weeks. This was a time of unusual heart-seaching. God met us in a very definite way. Existing conditions had not been good on some lines, but praise the Lord, when He leads it does not take long to see results, and such was the case here. An account of these meetings has already appeared in the VISITOR. Our hearts were greatly encouraged to see the zeal so many of the dear brethren and sisters have at this place. Weather conditions and roads were not good during most of these meetings, yet notwithstanding all this many came for miles thru the mud and slush to hear the word of God, and sat for hours with the least disturbance. I do believe the church here is now in working order, such as it has not been for years.

One thing in particular that I was glad for, is the life and influence of elders Jno. Sider and Lafayette Shoalts, who used their time and talent in harmony with the teaching and stood by me on every line to make these meetings tell for God and the salvation of sinners and sanctification of believers. Whenever we find the ministry in harmony

(Continued on page 21)

PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.

2. When writing to have your address changed be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. *Write all business letters on separate sheets.*

2. Communications without the author's name will receive no recognition.

3. Communications for the VISITOR should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., JANUARY 26, 1914.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred 15c.

Repent for The Kingdom of Heaven is at Hand, per hundred 15c.

Death Eternal, per hundred, 15c.

Retribution, per hundred, 15c.

Prayer, per hundred, 15c.

Scriptural Head Ceiling, per hundred, \$1.25.

The Worm that Never Dies, per hundred, 15c.

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Scripture Text Mottoes, \$10.00 worth for \$6.00. Postage extra.

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

BAKER—CLIMENHAGA.—Married on Jan. 1, 1914, at the home of the bride's parents, Bro. & Sr. Peter Climenhaga, Stevensville, Ont., Bro. Robert Carlington Baker of Kinderslev, Sask., to Sr. Ella Ann Climenhaga of Stevensville, Ont., Eld. Jonas Winger officiating.

OBITUARY.

ESHLEMAN.—Sr. Carrie Eshleman, daughter of the late Samuel and Susan Eshleman, died on Jan. 2, 1914, at the home of Bro. and Sr. Daniel Hess, Mechanicsburg, Pa., aged 64 years and 7 months. Deceased was a member of the Brethren in Christ church for forty years, and died in the faith. Two brothers preceded her to the spirit world. Five brothers remain to mourn her departure and a number of relatives and friends. Funeral services were conducted by the home brethren on Jan. 4, in the Brethren in Christ church, Mechanicsburg, Pa. Interment in adjoining cemetery. Text, Psa. 26: 12 and Rev. 14: 13.

HETLER.—Miss Anna Elizabeth Hetler, was born Apr. 2, 1863, died Dec. 30, 1913, aged 50 years, 8 months and 28 days. She leaves her aged father and two brothers to mourn their loss. Her mother, two sisters and two brothers preceded her to the spirit world. She was afflicted for some years with heart trouble and dropsy of which she had gotten pretty well: her last sickness and death was due to apoplexy. She gave her heart to the Lord at about the age of seventeen years and was a consistent member of the church until her departure from this life. She bore her afflictions with patience, ever looking to the Lord for comfort. Funeral service were conducted by Elder B. F. Hoover. Text, John 14: 1, 2, 3. Interment in the Zeiter cemetery.

CASSEL.—Bro. Nathan B. Cassel was born Aug. 21, 1833. He was united in marriage the first time to Nancy Gehman, June 13, 1854, the second time to Hannah Hallman, Feb. 7, 1878. To this union ten children were born four of whom preceded him to the spirit world. He leaves to mourn his loss a widow, six children, fifty grandchildren, twelve great grandchildren, and a host of friends. He bore his sickness with patience and died in the faith, Sat. Dec. 27, 1913, aged 80 years, 4 months and 5 days. Deceased was a member of the Brethren in Christ church at Rosebank for many years.

noon at the Blenheim Mennonite M. H. near Funeral service was held on Monday after his home and was conducted by Bro. L. Shoalts of Wainfleet, Ont., assisted by Bro. Simon Cober and Bro. Sinden pastor of the Mennonite Brethren Christ Class. Text, II Peter 1: 10, 11.

STRAWSER.—On the 8th of Jan. 1914, our dear brother Samuel W. Strawser near Oriental, Juniata Co., Pa., departed from this life at the age of 68 years and 6 months. He left surviving, his wife, eight children, four sons and four daughters, thirty-one grandchildren and twelve great grandchildren. He had a stroke of paralysis day after Christmas; he was conspicuous but could not talk. He was converted in early life and united with the Brethren in Christ many years ago and led an exemplary Christian life. He was esteemed and respected in the community where he resided which was in some degree manifested by large congregation which filled the Strawser church at his funeral. Bro. Strawser was a member of the Lykens Valley district, and we feel the loss of a devoted brother and we also sympathize with the bereaved sister Strawser who feels the loss keenly of a kind husband as the children had all left the paternal roof, but we do not mourn as tho we had no hope. We have this confidence that he is now reaping his reward, and to wear the crown of righteousness which was laid up for him. Funeral services conducted in the Strawser U. B. church by Eld. J. D. Keefer and Revs. Hoffer and Shannon of the U. B. church. Burial in the adjoining cemetery.

FROM THE FIELD.

(Continued from Page 19)

and co-operating with the one who has been called to the district to conduct a series of meetings it always is a great encouragement to the work. Thank God for men who live lives above reproach and can stand up and look their people in the face and feel they are clear.

Coming on to Buffalo I preached here on the evening of Nov. 24. Here I met our aged brother and sister, D. V. Heise from Clarence Center, N. Y. God gave real liberty in preaching. A number stood for prayer at the close of the service.

Coming to Harrisburg, Pa., I preached at the Messiah Home chapel to a very encouraging congregation on Nov. 25. I was glad to meet our dear Bro.

Detwiler once more and enjoy blessed fellowship with him as also with all the dear pilgrims. I am very glad that the church has a Home like this for our old people.

Early on the morning of the 26th., I came to the Messiah Bible School at Grantham, Pa., and our dear brother Enos Hess spared nothing to make this one of the best days in my life. He at once arranged to have me go to the different classes, about 30 minutes each and at 9.15 a. m. he asked me to address the student body in the main audience room. Bro. John Climenhaga conducted the song service very ably in the opening which was an inspiration to our hearts. O the power there is in singing with the spirit and with the understanding. I was made to rejoice that we, as a church, do at last have a Bible School where our young people can get an education, and still remain sound in the faith and doctrine of the Bible as taught by the church. One commendable feature I saw here was that all the teachers commenced the teaching period of each class with asking God to bless and help them. This was very impressive to me.

During the noon hour the students have service at the S. R. Smith Co.'s factory. Here I was again invited to speak. I believe much good can be accomplished here in this way. May God bless the efforts thus put forth.

The day passed so rapidly, spending a few minutes in the office of Bro. S. R. Smith who is certainly a very busy man and is loaded with many weighty duties for the church and otherwise. The day was a very busy and instructive one. I was made to feel more keenly than ever how much good I might have received had I been permitted to attend an institution of this kind and thus be better qualified to go out into the minis-

try. Time nor place would permit me to speak of the many things which appealed to me while here. Spending a few minutes with Bro. Hess in his office the time was here when we had to take the parting hand, feeling that we were very closely attached to the work here which I honestly believe has God's approval upon it.

Coming to Lancaster, I met my aged parents and spent Thanksgiving Day with them. They are failing very fast and it will no doubt not be long until our home here will be broken up entirely. How soon we will have passed over the voyage of life.

Visiting for two days with my sisters and my only living brother and a few old-time friends, I came to Hummels-town, where arrangements had been made for a series of meetings. I found very comfortable entertainment in the home of Eld. S. E. Brehm. Here I labored very hard. To my mind this proved one of the hardest places I have ever been in. The enemy has gotten in here to such an extent that I found it almost impossible to break thru. The interest was good: one soul yielded to God: came out very clear and took the way. Many of the dear brethren came by auto from Elizabethtown, bishop Aaron Martin being with us a number of times. I very much appreciated the way so many of the dear ones attended these meetings. Steelton and Harrisburg were also well represented on a number of nights. Palmyra also had a goodly number there each night, also Campbelltown and some from Master-sonville.

Meetings closed with the house crowded to its utmost capacity, Dec. 14. While there was not so much accomplished outwardly, I feel that this meeting has not been a failure. Difficulties that were existing were cleared up, and I

pray God, may yet visit these brethren in a very special way.

Surely these are the last days when the enemy would deceive the very elect if it were possible. O my heart is longing this morning to see the power of God so manifested in our own beloved Brotherhood that we may stand together that there will be no place where the enemy can come in, and so destroy the influence of men and women who once were mightily used of God. If ever there was a time when we as a people need to stand together it is now.

Pray much for me that I may have grace sufficiently to go thru on all lines and not shun to declare the whole counsel of God. I realize it means a great deal to do this in these times of coldness and indifference. But I am determined to face the situation at any cost.

This leaves me at Gratersford, beginning a series of meetings here on the 16th., of Decmber. My writing is getting somewhat lengthy. As the Lord leads I may continue it at some future time.

J. B. Leaman.

JOSEPH.

Joseph was Jacob's firstborn son by his favorite wife, Rachel. He was born in Padanaram and was Jacob's favorite son, on whom he bestowed more love than on any of his other sons. He gave him a coat of many colors which caused his brethren to be envious of him.

When Joseph was only a young boy God permitted him to have dreams. He did not realize what his dreams meant, and he spoke openly about them to his brethren and to his father. At one time he dreamed that they were all harvesting in the field when the sheaves of his eleven brethren fell down before his sheaf. Again he dreamed that the sun, moon, and stars fell down in obeisance to him.

When his brethren heard these things they hated him still more, and even his father criticised the latter dream, say-

ing to him, "Shall I and thy mother and thy brethren bow down to thee to the earth?"

One day while Jacob's ten sons were herding their flocks at Shechem, he sent Joseph to see how they were faring. This meant quite a long and lonely journey for one so young, but he was obedient to his father and went even unto Dothan to which place his brethren had gone from Shechem.

His brethren saw him in the distance and at once their indignation arose and no doubt they thought, out there in that lonely field they could in some way get this "dreamer" out of their way and no one would know of it.

Reuben, being the oldest, seemed to be responsible for him, so he suggested putting him in a deep pit. They received him coldly, stripped him of his coat, which they dipped in blood and deceived their father with it, for he thought some beast had killed him. As they were about their evil deed a band of Ishmaelites came along so they sold Joseph to them and they carried him into Egypt, where they sold him to Potiphar as a slave.

This Egyptian captain found Joseph a reliable, faithful, and obedient young man. He was given a responsible place to fill among the Egyptians. Potiphar's wife tried to lead Joseph into impure and evil things but she failed in her attempt as he would not be moved from his true principle. She made a false report to her husband concerning Joseph, whereupon he was cast into prison with the guilty.

God was with Joseph, and his gentle, helpful, persevering character stands out vividly. He was enabled with power to interpret dreams, and for this reason Pharaoh had him brought from prison. He had dreamed a dream which caused him much anxiety. By the help of God he was able to explain to Pharaoh that, the seven full ears and the seven fat kine meant seven years of great plenty, and that the seven blasted ears and lean kine meant seven years of famine. This interpretation pleased Pharaoh, so he gave Joseph a high position in his kingdom. This did not make Joseph proud but he honored God in all

that he did.

Now we think of Joseph as working energetically, gathering and storing corn during the first seven years.

In the second year of the famine his brethren came to him to buy corn. He recognized them, and charged them with being spies. In this perplexity they fell down at his feet. He questioned them closely and as a result he demanded that they bring their younger brother to him before he would give them more corn.

Their father was grieved when he heard this and it took considerable persuading on their part until he consented to let Benjamin go with them on their second journey. When they arrived in Egypt Joseph commanded his servants to prepare dinner for the men and to put their money into the corn sacks. His silver cup was also put into Benjamin's sack. After they left for home, a servant pursued them in search of this cup. To the great sorrow of the men it was found in Benjamin's sack. This called forth a strong plea from Judah in behalf of their young brother for their father's sake.

Joseph could refrain himself no longer but in his loving way told them he was their brother to their unutterable surprise and dismay. He kissed them, speaking words of comfort and bidding them bring their father and their families to dwell with him.

With light hearts they told Jacob the good news. At first he almost doubts the truth of it but was convinced by other proofs. Then he was ready to go to Egypt. Joseph went to meet them and was overjoyed to once more see his father for whom he was very considerate. He cared well for him until after his death.

After Jacob's death the brethren made a full confession to Joseph. He treated them kindly and told of how God had made all things to work together for good to him.

There is not in Scripture a more perfect and beautiful type of Christ than Joseph.

Being sold into slavery, bound in prison, exalted to the throne, and showing mercy and love to those who had shame-

fully mistreated him are all typical of Christ.

History tells us that he reigned over Egypt sixty-one years. He died at the age of one hundred and ten years and his bones were taken by the Israelites into the land of Canaan.

So ended the life of one of the greatest men of all ages, but the record has been kept and by following in the way that he went our lives may also prove blessings to others.

Lydia Byer.

M. B. S. and M. T. H. Grantham, Pa.,

SUBSCRIPTION CREDITS FROM JANUARY 5 to 19.

A. R. Good, Wm. Kiner, Annie Cordell, D. G. Heisey, Emma J. Lauver, C. N. Hershey, Emma Carbaugh, Rose Bender, Lizzie Sollenberger, Sue Breneman, Mrs. E. J. Barr, H. N. Eberly, H. Wallace Smith, Emma Wagner, Bertha Ryan, B. S. Herr, B. Hoffman, John Miller, Sadie Powers, Mrs. W. H. Erb, B. F. Brubaker, R. Brubaker, Daniel Brubaker, Philip Baum, C. Brubaker, W. D. Betz, E. H. Charles, B. F. Hoover, J. H. Hoover, A. B. Hoover, Maud Hout, Anna Hursh, R. D. Nissley, Jno. Roland, L. A. Shellhaas, J. C. Ohl, D. Roland, H. Roland, M. Roland, Wm. Stauffer, S. Whisler, S. A. Whisler, C. T. Vantilberg, D. Baum, B. L. Thuma, Mrs. John Smith, Elmer Hoke, Mrs. J. S. Hoke, J. N. Hoover, Benj. Cassel, Ed. Engle, L. L. Moist, David Kneisly, J. Whitehead, Cora Harsbarger, J. E. Hershey, Moses Dohner, M. L. Dohner, Mrs. Jacob Cisner, Levi Bowers, Rufus Knode, I. Hoffman, H. G. Miller, Herman Stoner, Clara Miller, Henry Myers, J. Knode, Wm. Feather, Isaac Stern, Aaron Stern, Maggie Hay, Ira Zercher, S. B. Stoner, J. B. Leaman, Mrs. B. M. Byer, J. H. Bickler, Mary Shriver, H. E. Wolgemuth, E. M. Eshelman, F. Smith, E. S. Gnagy, Mrs. J. M. Brewer, Mrs. R. L. Keagy, W. J. Scheafer, J. R. Eyster, Mary Schlagenweit, Alfred J. Davis, Grant Fetrow, J. G. Engle, and benevolent, P. H. Doner, Mrs. C. Swalm, Jos. Boyer, Mary Wenger, David Wenger, Sue Bowman, David Lehman, Fannie O. Heik, E. S. Caskey, Mary J. Coppersmith, Mrs. W. A. Brewer, Mrs. E. J. Mook, A. J. Snively, Mary H. Shearer, Lizzie Mellinger, Ira Smith, M. Brubaker, E. Harmon, J. W. Book, Mrs. D. Merilett, H. E. Bohen, H. Bowers, Walter Engle, J. E. Haldeman, P. C. Doner, Mrs. John Hisey, A. H. Eshelman, Lizzie L. Heisey, A. J. Heise, and benevolent, E. C. Mohler, Anna Daniels, Noah Engle, Mary Bruckhart, D. B. Hoover, P. B. Bert, E. A. Allen, B. F. Engle, A. T. Hoover, Wm. Page, J. E. Brechbill, Jacob Hoover, Mrs. Jacob Crider, Harry Hoover, E. N. Sheets, Lizzie

Dayhoff, J. C. Crum, A. M. Brandt, D. H. Brechbill, C. Goss, J. M. Sheetz, M. H. Crawford, Jno. Lexow, P. H. Bert, B. W. Hoover, A. H. Brechbill, Harvey Naher, M. S. Brinser, Mattie Lutz, F. D. Garis, H. G. Landis, Ed. C. Rosenberger, J. K. Landis, J. H. Moyer, J. Fisher, Amos Hurst, Martha Bricker, I. N. Hershey, S. Groff, C. M. Engle, D. W. Brehm, Ellen Clopper, S. G. Myers, Jno. Oberholser, D. Z. Shafer, Rebecca Miller, D. N. Magsam, B. M. Myers, W. M. Mickey, Ida Young, Alice Stoner, Jere Myers, Mary A. Kauffman, J. H. Gish, M. H. Dull, A. O. Zook, J. P. Kern, B. B. Engle, H. S. Engle, John L. Engle, M. L. Hoffman, Susie Guyer, Imperial Bank, P. M. Climenhaga, Mrs. H. Weaver, Jonas Winger, E. Fretz, Mary Ann Fretz, A. Ebersole, P. Barnhart, Mrs. Levi Winger, J. Demmy, D. L. Gish, Mrs. Emma Boise, C. J. Leiber, I. C. Engle, Ada Rickert, Martha Fisher, John Fike, Mrs. C. Hawbaker, Fannie Metz, Tillie Snell, Mrs. D. Broucher, Mrs. Alfred Gayman, Mary E. Lauver, Mrs. H. C. Smeltzer, D. V. Heise, E. D. Rodes, Hannah Martin, O. Martin, M. Sider, Susan Rodes Sr., Abm. Berry, Alvin H. Berry, J. S. Lehman, Amanda Ebersole, Susan Rodes Jr., J. U. Metz, Cath Bloucher, A. R. Martin, J. M. Shock, Mrs. I. L. Brubaker, J. S. Wiles, A. H. Wingert, W. G. Engle, Ray Witter, Levi Markley, L. L. Hoffman, J. N. Engle, A. L. Shank, A. L. Book, H. Lenhart, A. H. Martin.

NOISE.

Noise is deceptive. Simple loudness often gets the attention when there is nothing more. Noise misleads the ear. It is no strange thing to find popular opinion on the side that makes the most noise. It is said that at a political convention some one turned to another who seemed to be very enthusiastic in his shouting, and asked him what he thought of the situation. He replied, "You don't seem to know what I am here for, I am not here to think, I am here to holler." Because noise often turns the current of opinion and changes decisions, this man had been appointed to the work of making noise. Every one is too easily impressed by noise.

In life and character the same is true. The quiet spirit, the gentle word, the constant laborer, are the strongest and best forces.

No life reaches so far and holds so many hearts as Jesus Christ. But His was the quiet life and the gentle spirit. None of His movements were attended by the noise and confusion of the conqueror.

The quiet forces enter the deepest into what one becomes. Noise and loudness bring their experiences of disappointment and shame. Thoughtful, prayerful submission to the quiet and undemonstrative way of living is submission to the divine thought and method. With these it takes longer to reach results, but results when they come, have come to stay. Be not deceived by noise.—*Young People.*

TAPPING THE INFINITE RESERVOIRS.

Our old friend C. A. Blanchard, for many years President of Wheaton College, and known thruout the country as a stanch opponent of all unscriptural and secret societies, has written an excellent article for the *Christian Endeavor World*, from which we take the following:

Variety in unity is a divine law. We are oftentimes reminded that this is the order in which the universe proceeds. The plan is one; the great purpose of God is to purge out from this world which He made very good all things which have marred and hindered.

This He is doing day by day, and will continue to do until the very rocks give up the record of the sins of men, and we have a new heaven and a new earth in which righteousness alone will dwell.

I often think of an illustration with which Dr. Parker, of London, closed an address on "Manner in the Pulpit." He said:

"A little gold watch was one day crossing Westminster Bridge at the time when Big Ben tolled out the hour

of noon from the clock tower in Parliament Buildings. The little watch looked up at the big clock, and said, 'I do not like you; your face is too broad, your hands are too big, your voice is too coarse; I do not like you.'

"And the big clock said to the gold watch, 'Come up here, little sister; come up here.'

"So the little watch toiled painfully up the stone steps, and at last stood by the big clock; and, looking out over the surging millions of London, the big clock said to the watch: 'Little sister, there is a man down there on Westminster Bridge who wishes to know the hour. Will you tell him, please?' And the little watch said: 'Oh, I could never make him hear. My voice is so small it never could begin to carry in such a whirlwind of noise as this.'

"The big clock said: 'Oh, yes, little sister; I had forgotten; yet the man wishes to know the time, he requires to know, and you cannot tell him; but I can and will. So let us henceforth not criticise one another. You will not find fault with me nor I find fault with you; but each of us in our own place, you for your mistress and I for the great city, will teach men to redeem the time.' "

How should we pray?

My father was a wonderful man of prayer. My earliest recollections are of hearing him pray at night in his study, which was next to the bedroom where my brother Willie and I slept. I have known him time and again to rise in the middle of the night, and dress or wrap himself in a quilt, and kneel and pray.

These prayers were sometimes very long continued; and in my own prayer life, which has been differently directed, there were years when I felt distressed that I was not led to do as my father did. I sometimes thought that I ought to do so irrespective of feelings, and

sometimes that I ought to pray God to make me pray as my father did.

But one day He said to me, "Do you wish to pray the way your father did, or do you wish to pray the way I want you to?"

I said, "Of course I wish to pray the way you would have me; but it seems as tho my father's prayers were more self-sacrificing, and, because they were, must be more pleasing to you."

And He said to me: "I am well able to tell you how I wish you to pray. You have nothing to do except to be watchful and obedient. When I tell you to pray standing, stand and pray: and, when I tell you to rise from your bed, kneel, and pray, do that. Always do the thing I tell you to do, and you shall be right in My sight."

This message freed me from bondage, and I have since been joyously free in this as well as in many other matters. I record the facts above stated for the praise of my heavenly Father and for the comfort and help of my brothers.

I am sure that we have not attained to even a small part of what God would be glad to do for us. I know that there are tens of thousands of burdened hearts, men and women troubled with temptations of the adversary, troubled by the failures and defects of other people, troubled by the lack of worldly resources, troubled by aches and pains in their bodies, troubled by failure to comprehend, to comprehend things which they need to know, in order to carry forward their life-tasks successfully. And to all of these dear children Jesus is saying now, just as he said long ago, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." For every one who asks receives, and he that seeks finds, and to him that knocks it shall be opened.

—*The Christian.*

THE FAITH OF OBEDIENCE.

When one has enough confidence in another person to make him willing to do what that person wishes him to do, and does it, there is indisputable evidence of the fact that he does have faith in him. The fact is apparent that he has faith. This faith is evidenced in doing the will of the one in whom he has faith. He believes in him enough to co-operate with him, or even to obey him.

We read that "by faith Abraham, when he was called, obeyed." He believed God. He believed in Him. He had confidence in Him. That confidence, or faith, was shown in obeying Him. He might have disobeyed; it was possible to disobey; but it was not in him to disobey. There was in him the mood, the impulse, the inclination, the disposition, call it what you will, that made him inclined to obey God. He was so affected, so inclined, or moved, by the very impression made on him by God that he simply obeyed.

The same impression should be made on us all. The fact that God is holy and just and good, that He is our Creator and Lord, and that He has the right to direct and control us, should have so controlling an influence over us that we shall obey Him without question and without delay. Especially as we know Him in Christ, as our Savior and Friend, there should be no holding back for an instant when He invites or commands our service.

A slave obeys, not because he wishes to, but because he must; but even he believes or knows that his master has power over him, and so he yields. The soldier obeys his commanding officer because it is his duty, and death if he rebels; but some generals have aroused such enthusiastic confidence in the hearts of their soldiers that they have followed

the m because they believed in them. General Sherman said that he could liken the faith that soldiers had in General Grant only to the faith that Christians had in their Savior. When he ordered they obeyed, and loved to do it.

The test of a Christian's faith in Christ is his readiness to obey Him. When one has the faith in Christ that leads him to do His will, he has faith. This is the convincing test. One does not need to study himself psychologically, with finger on his spiritual pulse, to find out whether he has faith. It is a matter not for introspection, not self-examination. Is he willing to obey Christ? Is he willing to do His will? Is he ready to be identified with Him? fellow men? Is he willing to take up Is he ready to confess Him before his fellow men? Is he willing to take up the cross and follow Him? This is the test and the proof of the existence of faith in Christ.

A gentleman once remarked in regard to a projected city, "I have faith in it. I have taken stock in it to the extent of investing all my capital in it." So a man has confidence in a business, or in those who are carrying it on, that he invests in it all that he has. Abraham believed God so simply that he placed himself and all that he had at God's disposal, and went out at God's bidding into the land of which he knew nothing himself. His faith was fully justified by the results. He received the land for his inheritance, and his future became a blessing to himself and to the world.

The Christian believes Christ. He has such confidence in the Person, the promises and the power of Christ that he simply takes Him at His word, and starts in to do what He asks. He takes Him for his Master and Leader. He enrolls as His follower. He believes

His assurances. He believes that He has died to take away the guilt of those help them live now and forever. Thus believing Him, and believing in Him, he undertakes to be a follower of Christ without any doubts or reservations, and he follows Him, on and on forever.

This is to be a Christian. This is to be "saved by faith." This is to be "born again." This is to be converted. This is to be a child of God. This is to have one's "faith counted to him for righteousness."—*Sel.*

TOTAL DEPRAVITY.

Every descendant of Adam is born into this world with a depraved nature. We read in the creeds that original sin is the corruption of the nature of every man naturally engendered of the offspring of Adam. It is only on the supposition of the universality of original sin that Paul could say that Jew and Gentile alike are under sin. But while we hold that all have inherited a depraved nature from Adam, we must yet also hold that depravity exists in the human race in various degrees. Some members of the human race are more corrupt than others; for tendencies to sin may be greatly increased by personal sinning. The sinful deed adds corruption to the sinful fountain.

In our Articles of Faith we teach that the race is totally depraved. The Scriptures teach that there is none that doeth good. This statement must be taken in the absolute sense, just as the Savior said, There is none good but God. There is, however, a possibility of reading into the term "total depravity" a meaning which the Scriptures will not admit. The doctrine of total depravity does not teach that every child of Adam is as corrupt as he possibly can be. It does not mean that naturally man has no conscience. He who is totally void

of conscience is not salvable. Conscience is the point of connection with the Holy Spirit. Total depravity does not mean that man is void of every good quality pleasing to men and to God. Jesus recognized something good in the worst of men. He loved the young man to whom He said, he lacked yet one thing. In the Samaritan woman whom He met at Jacob's well He found a longing after the water of life. To the penitent thief on the cross He promised fellowship with him in Paradise. The doctrine of total depravity does not teach that every one is prone to every possible form of evil. There are unregenerated men and women who by nature have some very commendable qualities. Honesty, benevolence, liberality, hospitality, and kindred virtues, are found in a commendable degree in many who belong to a race totally depraved. Men depraved by nature still add to their depravity; so total depravity can not mean that mankind is as corrupt as it possibly can be. The human race has in it an essential tendency to moral goodness. The religious nature in man manifests a power that makes for righteousness, and the history of our race evinces a development towards God's ideal of the race created in His image.

But positively, total depravity means that every power of man's being, physical, mental and moral, is affected by the fall of Adam. Man is not strong as he would have been without inborn sin. Man has naturally an aversion to God. In his inner life he prefers self to God so long as he is not born again. He exalts himself rather than God, and selfish affections are allowed to dominate his life. There is no reason for unduly magnifying the depravity of the race, in order that the grace that saves may appear more glorious; for the good

that is left in man after the fall is due to the saving efficacy of God's grace. All that we mean by total depravity is, that the fall of the race in Adam has infected the whole man, body, soul and spirit, and that in every unregenerated man some lower affection is made supreme, and that the love of God is not supreme. We hold that every man is responsible, not for the transgression of Adam, but only for his own conduct in yielding to and cherishing the sinful tendencies he has inherited. Every one is responsible to God for appropriating by personal faith the Divine help offered to overcome the inherited evil tendencies and to eradicate them.—*Evangelical Messenger*.

THE BEST SOCIETY.

There is something which many people call "Society." In almost every community there is what the public designates the "best Society." Sometimes the people who compose it are called the "leaders in Society," the "hoi aristoi," the "upper ten," the "four hundred." It is oftentimes an exclusive set, and because it is exclusive, many people otherwise informed who do not understand what this "best Society" really is, desire to get into it and become a member of it. They are like the flies that are struggling to get into a trap which has been set with a savory smell. Poor, deluded ones, they do not know that the thing they crave is the thing that kills.

Sometimes this "Society" is spoken of as being composed of "the best people." That does not mean that they are righteous, that they are pure and clean, even outwardly moral in their conduct. The fact is that the "best Society" may be and often is the worst society in the community in which its members reside. The people who compose it may be wealthy, may be thought cultured, may

even be members of some "fashionable church," but the fact is, that the influence of that "best Society" is often baneful to the last degree.

This "best Society" is often composed of the leaders in every extreme, extravagant and vulgar fashion. When a dance more obscene than the rest is devised, they are the first to welcome and adopt it. If the saloon invents a new form of evil and introduces into it indecent, degraded and prostitute women who serve drinks to besotted and degraded men, moving up and down among the tables only half-clad, exciting the basest passions, and by their very bearing inviting the vilest suggestions and engagements for the most immoral purposes—I say, if the saloon introduces a thing of this kind and calls it a "cabaret," then these people who call themselves the "best Society" introduce a cabaret party, and appear in costumes which simulate the costumes of the girls in the real cabaret, and whose appearance cannot do other than excite in the men vile passions and, indeed, in some considerable measure at least the same moral degradation and the same social and physical ruin as the real cabaret. These "best people" instead of imitating the best things and setting the best example, imitate the worst things and exert the worst influence upon the community at large of any people who reside within its bounds. The dastardly doings on the first floor of a "house of shame" are not more disgraceful than what these "best people" of the "best Society" often pride themselves upon in many of their fashionable public gatherings. And even then, if they were ashamed of their doings, it would not be so bad; but, in their cabaret attire, they have pride and pleasure in posing before the camera to aid in the penny-policy of the editor who is willing to use the pictorial pages of his Sunday issue to debauch the pub-

lic at large by giving the indecent exposures of these "best people" of the "best Society."

When you come to analyze the character of the "best people" of this "best Society," as judged by their entertainments, their cigarettes and the effects of their champagne, a sane and sensible person cannot but be forced to the conclusion that as for himself, his wife and his children, their social and moral well-being is greatly advanced, and their happiness greatly increased by contentedly dwelling without the pale of the "hoi aristoi," the "upper ten," the "four hundred," the "best people" of the "best Society."

In the small towns "the society people" may not be able to frame their entertainments upon the basis of an outlay of from \$15,000.00 to \$20,000.00, spending as much as from \$6,000.00 to \$8,000.00 for plants and cut flowers for use in a single evening. Champagne, cigarettes and indecencies may not constitute so prominent a feature in their entertainments, but too often these "people of the best Society" are nevertheless the leaders in the very worst that the public sentiment of the community in which they live is willing to tolerate.—*Sylvanus Stall in Methodist Protestant.*

In the life of John G. Paton is an account of Mr. Paton's father's place of prayer. It was a particular room in the home, and often the children at 'lay would come near the door at the hour when the father was shut in and hear the murmur of his voice as he talked with God. The influence of that sacred place followed the mthru life, and doubtless it was the answer to that father's prayer that made his sons such good and useful men.—*Sel.*

As one lamp lights another, nor grows less; so nobleness enkindleth nobleness.

PROGRAM OF CONFERENCE

Lord's Day, January 25, 1914.

FORENOON.

- 9.30 Devotional exercises.
- 10.30 Sermon—Subject to be announced.
Admission of members.

AFTERNOON.

- 1.30 Sunday School (Special service).
- 2.45 Song, Scripture reading, and Invocation.
- 3.15 Christian Living—Bishop J. N. Engle, Abilene, Kans
- 4.00 Baptismal Service.

EVENING.

- 7.00 Worship period.
- 7.30 Sermon—Evangelistic.

Monday, January 26.

FORENOON.

- 9.00 Devotional.
- 9.30 Ist. Corinthians—Bish. J. N. Engle, Abilene, Kans.
- 10.30 Song Service.
- 10.45 Ist. Peter—Bish. C. C. Burkholder, Upland, Cal.
- 11.45 Song, Prayer, Adjourn for noon.

AFTERNOON.

- 1.00 Song and Prayer.
- 1.15 Bible Doctrine, S. R. Smith, Grantham, Pa.
- 2.20 Romans—Bish. C. N. Hostetter, Washington Boro, Pa.
- 3.20 Song.
- 3.30 Analysis of the Disciples' (Lord's) Prayer—Eld. J. K. Bowers, Trappe, Pa.
- 4.30 Song, Prayer and Adjournment.

EVENING.

- 7.00 Opening, Devotional.
- 7.30 Sermon—Evangelistic.

Tuesday, January 27.

FORENOON.

- 8.40 Chapel School Exercises.
- 9.10 Bible Outline—J. A. Climenhaga, Grantham, Pa. A regular School class period.
- 9.50 Allegorical application of the children of Israel, from the crossing Jordan to the rebuilding of Jerusalem—Eld. Geo. Detwiler, Harrisburg, Pa.
- 10.30 Romans—Bish. C. N. Hostetter, Washington Boro, Pa.
- 11.30 Can there be a Sanctified Education?—Eld. E. H. Hess, Grantham, Pa.
- 12.00 Adjournment.

AFTERNOON.

- 1.00 Song and Prayer.
- 1.10 Bible Doctrine—S. R. Smith, Grantham, Pa.
- 2.10 Song and Devotion.
- 2.25 Ist. Corinthians—Bish. J. N. Engle, Abilene, Kans.
- 3.25 Letter to Philemon, or Sanctified Diplomacy—Eld. J. K. Bowers, Trappe, Pa.
- 4.10 Adjournment.

EVENING.

- 7.00 Devotional.
- 7.30 Sermon—Evangelistic.

Wednesday, January 28.

FORENOON.

- 8.40 Chapel and devotional services
- 9.00 Epistles of Peter—Bish. C. C. Burkholder, Upland, Cal.
- 10.00 What attitude does Atheism and Pantheism hold towards Christianity?—Eld. Geo. Detwiler, Harrisburg, Pa.
- 10.45 Ist. Corinthians—Bish. J. N. Engle, Abilene, Kans.
- 11.30 Synopsis of Habakuk—Eld. J. K. Bowers, Trappe, Pa.
- 12.00 Adjournment.

AFTERNOON.

- 1.00 Song and Prayer.
- 1.10 What effect has Sanctification on

the individual's life?—Bish. H. K. Kreider, Campbeltown, Pa.

- 1.55 Song.
- 2.00 Inspiration of the Bible—Eld. Eli M. Engle, Mt. Joy, Pa.
- 2.50 Romans—Bish. C. N. Hostetter, Washington Boro, Pa.
- 3.45 To what extent can a Saved and Sanctified person engage in a Mercantile or Speculative business?—Eld. L. O. Musser, Mt. Joy, Pa.
- 4.30 Adjournment.

EVENING.

- 7.00 Devotional.
- 7.30 Sermon—Evangelistic.

Thursday, January 29.

FORENOON.

- 8.40 Chapel School exercises.
- 9.10 Epistles of Peter—Bish. C. C. Burkholder, Upland, Cal.
- 10.10 Song service.
- 10.20 The Whole Armor of God—Bish. H. K. Kreider, Campbeltown, Pa.
- 11.00 Romans—Bish. C. N. Hostetter, Washington Boro, Pa.
- 11.50 Song, Prayer and Adjournment.

AFTERNOON.

- 1.00 Bible Doctrine—S. R. Smith, Grantham, Pa.
- 2.00 How does Seeking the Kingdom of God, Matt. 6: 33, and Seeing the Kingdom of God, John 3: 3, and the Kingdom of Heaven, Matt. 3: 2, and Matt. 5: 3, 10 compare with each other?—Eld. Eli M. Engle, Mt. Joy, Pa.
- 3.00 When, Where, and in What form is humility manifested by the believer?—Eld. L. O. Musser, Mt. Joy, Pa.
- 3.45 How can we know God's approval of His will in our life?—Eld. E. H. Hess, Grantham, Pa.
- 4.30 Adjournment.

EVENING.

- 7.00 Devotional.
- 7.30 Sermon—Evangelistic.

Friday, January 30.

FORENOON.

- 8.40 Chapel School exercises.
- 9.10 Bible Biography—Asa Climenhaga, Grantham, Pa.
- 9.55 1st. Corinthians—Bish. J. N. Engle, Abilene, Kans.
- 10.45 Epistles of Peter—Bish. C. C. Burkholder, Upland, Cal.
- 11.30 If the blood of Christ atones for Sin, to what extent does it atone for sins committed by Fraud?—Bish. H. K. Kreider, Campbeltown, Pa.
- 12.00 Adjournment.

AFTERNOON.

- 1.00 Song and Prayer.
- 1.15 Bible Doctrine—S. R. Smith, Grantham, Pa.
- 2.15 Romans—Bish. C. N. Hostetter, Washington Boro, Pa.
- 3.00 Prophecy, Past and Future—Eld. S. G. Engle, Philadelphia, Pa.
- 3.55 Are Secret, Oath bound, Beneficiary Organizations, admitted into the Kingdom of God or Kingdom of Heaven from a Scriptural standpoint?—Eld. Eli M. Engle, Mt. Joy, Pa.
- 4.45 Adjournment.

EVENING.

- 7.00 Devotional.
- 7.30 Sermon—Evangelistic.

Saturday, January 31.

FORENOON.

- 9.00 Devotional Services.

AFTERNOON.

- 1.00 Song and Prayer.
- 1.10 Romans—Bish. C. N. Hostetter, Washington Boro, Pa.
- 2.10 Would it be consistent from a Scriptural point? to have things in common, as in the Apostolic Church? Acts 4: 32-37—Eld. Abner Martin, Elizabethtown, Pa.
- 3.00 1st. Corinthians—Bish. J. N. Engle, Abilene, Kans.

- 3.05 Book of Jonah Analyzed—Eld. S.
G. Engle, Philadelphia, Pa.
4.00 Pre-Natal Influence—For both sexes
separate—Bish. C. C. Burkholder, Upland, Cal., Sister,....
.....
4.45 Adjournment.

EVENING.

- 6.45 Devotional.
7.00 Missionary Service.
8.00 Sermon—Evangelistic.

Sunday, February 1.

FORENOON.

- 9.00 Devotional.
9.45 To what extent is Baptism essential
to Salvation?—Eld. C. S. Eshleman, Mechanicsburg, Pa.
10.45 Sermon—Bish. C. C. Burkholder,
Upland, Cal.
11.45 Song and Prayer.

AFTERNOON.

- 1.30 Sunday School (Special).
2.45 Sermon—Christian Economy—Eld.
S. G. Engle, Philadelphia, Pa.
3.45 Can a Saved and Sanctified person
backslide? and if so, will there
be any grace for that person?—
Eld. Abner Martin, Elizabethtown, Pa.
4.45 Adjournment.

EVENING.

- 7.00 Devotional.
7.30 Sermon—Evangelistic.

Monday, February 2.

FORENOON.

- 8.40 Chapel School exercises.
9.10 Bible Outline—J. A. Climenhaga,
Grantham, Pa.
10.00 1st. Corinthians—Bish. J. N. Engle,
Abilene, Kans.
11.00 Epistles of Peter—Bish. C. C. Burkholder, Upland, Cal.
12.00 Adjournment.

AFTERNOON.

- 1.00 Song and Prayer.
1.10 Bible Doctrine—S. R. Smith, Grantham, Pa.
2.00 Book of Jonah—Eld. S. G. Engle,
Philadelphia, Pa.
2.55 Song.
3.00 Romans—Bish. C. N. Hostetter,
Washington Boro, Pa.
4.00 Is there a difference between the
unpardonable sin, Matt. 12: 31
and 32, and the Sin referred to
in I John 5: 16-17?—Bish. H.
K. Kreider, Campbelltown, Pa.
4.50 Adjournment.

EVENING.

- 7.00 Devotional.
7.30 Sermon—Evangelistic.

Tuesday, February 3.

FORENOON.

- 8.40 Chapel School exercises.
9.10 Bible Biography—Asa Climenhaga,
9.55 Song.
10.00 Romans—Bish. C. N. Hostetter,
Washington Boro, Pa.
11.00 1st. Corinthians—Bish. J. N. Engle,
Abilene, Kans.
12.00 Adjournment.

AFTERNOON.

- 1.00 Devotional.
1.30 Bible Doctrine—S. R. Smith, Grantham, Pa.
2.30 Epistles of Peter—Bish. C. C. Burkholder, Upland, Cal.
3.30 General Questions—Farewell addresses etc.
4.45 Adjournment.

EVENING.

- 7.00 Devotional.
7.30 Sermon—Evangelistic.

NOTE—Provisions have been made for accommodating those from a distance, with board at a nominal cost, announcements will be made from day to day.

LOST, LOST.

READER:—That is a solemn word! "Lost at sea"—"Lost in infamy"—"Lost in Death"—"A lost man"—"A lost woman"—"A lost child." All these words call up sad thoughts. But to be lost at *last!*—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory, a companion of angels and glorified saints; to miss the heavenly port, and fail of the grace of God, to *perish* and be *lost!*

—TOMBSTONE EPIGRAPH— ..

What an epitaph would that be. What a sad word to close up the history of a being destined for immortality—*lost!* Young, brave, polite, witty—but *lost!* Beautiful, amiable, caressed, flattered—but *lost!* Serious, moral, courteous, affectionate—but *lost!* Correct in deportment, a church-goer, benevolent, learned, respected—but *lost!*

Reader, shall such a record be written above the resting place of your buried hopes? "*Lost! Lost!*" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the frowning terrors of a lee shore; to feel that only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin's fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be *LOST! LOST! LOST!* Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

—TERRIBLE TO SEEK FOR GAIN—

Terrible as this word is, it will close up the history of multitudes. "What

shall it profit a man if he gains the whole world and *lose himself*, or be a castaway?" And it is a solemn fact that while no man ever *has* gained the whole world, thousands have been *lost* in the attempt. Shall this be *your* destiny? Do you tread the path of ambition and seek to gain the dizzy heights of power? Oh, look and see how many, in treading that perilous path, have been lost! Do you seek wealth?—ah, multitudes have lost themselves there. Satan has his hook in that pile of gold.

Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand

—TERRIBLE TO SEEK FOR PLEASURE—
to pluck it, but bending above that dread abyss, her foot slipped, and she was—*LOST!* Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are *lost! Lost!*

—CHRISTLESS READER LOST NOW—

Christless reader, you are *lost now*. Not fatally, not irrecoverably. Thou hast destroyed thyself, but in Christ is thy hope. You are a "lost sheep," but the Shepherd of Israel seeks you today. You are a *lost son*, but a father's heart yearns over the absent prodigal. Will you return? Ah, you are in darkness—you know not how. Let me tell you: Years ago a man was benighted in one of the mining regions in England. He lost his way. It was dark. Dangers were thick around him. The next step

The forgoing tract which is complete in a small eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz; \$1.50 per fifty; \$2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in sin, and others in doubt or discouragement.